


TO THE RIGHT  
*Honourable and learned*  
Knight, Sir ROBERT  
NANTON, one of the  
principal Secretaries vnto  
*his Excellent Maiestie,*  
and of his Maiesties  
*Honourable Prinsie*  
Counsell:

*All the blessings of this*  
*life, and a better.*

SIR,  
 *HAT* which Sa-  
lomon teacheth,  
in that one A-



## The Epistle

Psalm 112. 10.  
and 12. 3.

phorisme often repea-  
red, w<sup>ch</sup> is not appa-  
rent w<sup>ch</sup> is and mon-  
of reason saying: that  
in the prosperitie of  
the righteous, the Ci-  
tie rejoyceth: for God  
keepe in covenant with  
them, for their sakes  
doth good to such, as are  
assigned in the same socie-  
ty with them: for one Io-  
seph all Potiphers house  
was blessed; and for one  
Paul, all that are in the  
shippe with him are sa-  
ued: yea, good and ver-  
tuous men by their pre-  
sence, as Lot in So-  
dome; by their prayers

as

as Moyses in the brache  
 and by their prudent  
 Counsell, as that pious  
 wise man, withstand the  
 iudgements of God, and  
 save the Citie: for had  
 there bene found one  
 good man, all Ierusalem  
 had bene spared for his  
 sake. Againe, vertuous  
 men advanced, will con-  
 ferre all their honour and  
 grace to the publike good:  
 they line not to them-  
 selues and theirs, but  
 take in the Church and  
 Common-wealth, as fel-  
 low-Commoners of all  
 their goodnes. Morde-  
 caies authority wrought

Eccles 2. 17.

Καὶ οὕτως ὁ  
 λαὸς ἐκείνους  
 ἐσώθη.

## The Epistle

publike deliuerance to  
the whole Church, and  
Iosephs advancement  
sustained the whole land,  
by opening the garner in  
time of famine. The ho-  
nour of one good man,  
shall bee the grace of all  
good men; his power the  
strength of many; his  
greatnes the raising of  
many: as when one Mor-  
decai is raised, light,  
and ioy, and gladnes, and  
honour, came to all the  
Iewes. Further, good  
men honoured by God,  
will honour God againe,  
and withstand his disho-  
nour: they will ( to their  
power

After. 8. 16.

## Dedicatorie.

power) provide that Gods  
worship be erected, that  
his Sabbaths be sanctifi-  
ed, that true religion bee  
maintained, that false-  
hood and errors bee sup-  
pressed, that publike peace  
bee not disturbed, that  
common iustice bee not  
perverted, least Gods  
favour bee discontinued,  
and his iudgements let  
in. Whence they are to be  
esteemed the strongest  
towers, the thickest walls,  
the most impregnable  
fortes, the surest muni-  
ments, and the stoutest  
horsemen and Chariots  
of their Country: yea, the

*Sino pjs centum-  
plex murus re-  
bus fortissimis  
parum est.*

## The Epistle

ROM. 10. 11.  
The Righteous  
Foundation

wise man in one word  
saith much more, that  
the Righteous is a sure  
foundation, upholding  
the whole world.

But why write I this,  
or to your Honour? surely  
as one who ever reue-  
rensed your worthy parts,  
I could not but crave leave  
to expresse my selfe one of  
the Citty, praising and  
praising God for your ho-  
nours prospering and ad-  
uancement: and the ra-  
ther, because my selfe was  
an eye witness how God  
led you through some of  
your younger yeares, which  
were so studiously and

com-

Dedicatorie.

commendably passed, as  
thū your latter time fully  
answereth that expectati-  
on which was then con-  
ceived of you.

You were then deare to  
our common mother that  
famous Vniuersity of  
Cambridge: which for  
your eloquence and grace  
of speech and perswasion,  
appointed you her Ore-  
tor: for your wisdom  
and grauity in gouerne-  
ment, chose you her Pro-  
ctor: for your soundnes in  
all kind of fruitfull and  
commendable litterature,  
tendred you all her honors  
and degrees: and for your  
sober,

## The Epistle

sober, studious, and ver-  
tuous conversation wor-  
thily held now her great  
Ornament. And now as  
ripen for greater employ-  
ments, the same God  
(whose priviledge it is  
to dispense promotions,  
for hee pulleth downe one  
and setteth up another )  
hath mooved his Maie-  
stie not onely to set your  
seat among the honoura-  
bles, but to admit you (as  
it were ) into his breast,  
and betrust you with the  
secrets of this great state  
and Kingdome : an office  
not more auncient then  
honourable, besfitting on-  
ly

## Dedicatorie.

ly men of rarest wisdom,  
fidelity, and finesse to  
stand before so great, so  
wise a King. This was a  
most honourable office a-  
mong the most auncient  
Kings of Israel: for King  
David had his two princi-  
pall Secretaries, Seraiah  
& Iehonathā, whom the  
text commendeth for a  
man of counsell and vn-  
derstanding: and King  
Salomon his sonne had  
other two, Elihoreph  
and Ahiah, who were in  
cherse place neere the  
King. wee read also of  
Shebna, principall Se-  
cretarie to King Heze-  
kiah,

2. Sam. 8. 17.

2. Chro. 27. 32.

1. King. 4. 3.

2. King. 18. 18.



## The Epistle

kiah, of whome Iustus  
saith, he was secundus a  
rege. Nowe your place  
beeing a seruice of such  
honour vnder his Maie-  
stie, cannot be without an  
answerable waight and  
charge. Your Honour  
easily conceauesh that the  
Lord chargeth you with a  
cheife care of honouring  
him, who hath honoured  
you: that you stand char-  
ged to his Maiestie with  
great trust and fidelitie:  
that the Church expe-  
cteth that by your autho-  
rity, you should promote  
her causes, and stand in  
the maintenance of pure  
religi-

## Dedicatorie.

religion: that the Common wealth claime th her part in you for the preservation of peace within her walls, and prosperitie within her palaces: that the Vniuersitie looketh you should aduance her iust causes, promote learning, and encourage her students, by helping them into the roames of the ignorant and vnlearned Ministers: in a word, that the whole city hopeth to bee exalted by the prosperity of the righteous.

Prou. 11. 11.

And nowe if your Honours thankefull heart

shall

## The Epistle

*Tota vita Chri-  
stiani sanctum  
desiderium est.  
August. in  
Ioh. tract. 4.*

shall call upon you, and  
say, Quid retribuam  
domino? you will easily  
fall into frequent thoughts  
and desires, of dischar-  
ging all this expectation.  
This shall be happily done,  
if you shall abuse about you  
the wisest Counsellors, for  
the happy and prudent  
carriage of your great af-  
faires, imitating herein  
that peerlesse patterne  
of wisdom, Salomon  
himselfe, who notwith-  
standing his extraordi-  
narie measure of wise-  
dome, chose unto him-  
selfe, selectissimum se-  
natum, a bench of most  
wise

## Dedicatorie.

wise and grane Counsellours, whose counsell Rehoboam after despised. The best counsellor is that great Counsellor, who is daily to be consulted by fervent prayer. The next is the word of God, which as it giveth no lesse certaine direction in difficult cases, then the Oracle did unto Israel, or then did the pillar of the cloud, and of fire by day and night for their motion or station, while they passed through the wilderness: so the daily consulting with Gods statutes, by reading and

me-

EG. 2.

## The Epistle

Psal. 112. 98.  
99. 100.

Iosh. 1. 8.

Σοφία ὁμο  
λῶν καὶ σωτὴρ  
ἐκβίβη σοφίας.

Pro. 10. 31.

*meditation (as with so many learned Counsellours) made holy David wiser then the aged, then the learned, then the Princes, then his aduersaries. And if Ioshuah would prosper and have good successe in his high enterprises, he must keepe him to the Booke of the Lawe, and not depart from it. The feare of God is wisdom, and the next wisdom to that, is to conuerse and consult with such as doe feare God, whose lips speake iust and good things.*

*where-*

## Dedicatorie.

whereby a man shall become both wiser and better. This is the high way to attaine and retainne grace and reputation with God and good men; for this is an inheritance not gotten with greatnesse, but with goodnesse: the former cannot force or compell affections, the latter sweetely drawes and allures them: the former may procure flatterie and applause, the latter onely yeeldeth true honour and sound comfort.

Might I adde but one  
graine to your godly  
care,

The Epistle

care, by this little direction, with which I offer my most inward affections, I haue my expectation. I knowe well your Honours sufficiency, euen in this kinde, aboue many of my profession, to furnish your selfe with diuine directions, if your leasure or weighty affaires would permit you to set them downe: yet I assure my selfe, your Honour will not refuse the helpe of such, as are at more leasure to gather them, and humbly offer them vnto your hand. I was also more presump-

tuons

## Dedicatorie.

I thus to offer these lines  
vnto your view, because  
I conceived that the rules  
of Christian prudence &  
circumspection, could not  
bee more fully directed,  
nor be better welcome,  
then to so prudent and  
circumspect a parsonage.  
In which assurance I rest,  
commending your Ho-  
nours further happines  
and prosperity to him,  
who is an exceeding  
great reward, abundant-  
ly able to fill your heart  
with grace, to crowne  
your daies with blessing,  
and finish them with  
comfort, life and immor-  
tality.



The Epistle, &c.

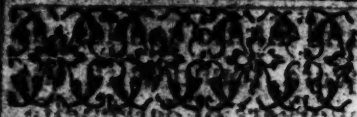
salute.  
in xpm.

James 4:10

Your Honours,

to be commanded,

THO. TAYLOR.



EPHES. 5. 15.

Take heed therefore that ye  
make no unprofitable use, nor  
as fooles, but as wise.

CHAP. I.

The ground of the en-  
suing Treatise.

**T**HE APOSTLE  
in the former  
words, had vn-  
der a comparison of  
light and darknesse, ex-  
cited the *Ephesians* to  
holy conuersation, and  
to hate such obscene

A I and

and filthie couples, as  
 were found with the  
 workers of darkenesse.  
 Now he speaks in plain  
 tearms, that which be-  
 fore he infolded in cō-  
 parisons: Seeing ye are  
*light*, and *in the light*,  
 wherein all things are  
 manifest, see yee walke  
*circumspectly*, &c. In  
 which words are,

First, a duty propoun-  
 ded, *Circumspect wal-  
 king*: which in the  
 first word βλέπετε, is  
 straightly charged  
 vpon euery Christi-  
 an.

Secondly, the expou-  
 ding

ding of that duty, *not as fooles; but as wise.*

And the words run, as if the holy Apostle had in other tearmes said thus; You that are beleeuers, sonnes of the *light*, ought as by your *light*, to checke and controule, yea, and discouer other mens sinnes & corruptions: so also to be as vnblamable, yea and lightsome in your selues, as possibly may be: and therefore take heed of your owne *walking*, and see it be *circumspect*. Briefly thus;

Strict and accurate walking, not warranted only, but necessarily enforced in the Scriptures.

*Circumspect walking.*

*Euerie Christian man must walke warily, and circumspectly. For, The course of Christianitie must be a circumspect walking. For so the word ἀκριβώς signifies, an accurate, and a strict walking; or an exquisite course. So it is v. sed, Luk. 11. 3. It seemed good to me, when I had accurately searched all things: and, Matth. 23. 8. Herod charged the wise men thus, ἀκριβώς ἐξετάσατε, search exquisitely, and most diligently of the babe: and, Act. 22. v. 3. Paul professeth he was brought*

*Circumspect walking.*

brought up, and expōsi-  
tō vnto, according to the  
exact manner of the Law.

*CHAPTER 7.*

*What circumspect walking  
is, and wherein it  
consisteth.*

**O**Vt of which so sub-  
stantiall a ground,  
it shall bee worth our  
labour to enquire what  
this *circumspect walking*  
is: for we may not con-  
ceiue it as any carnall  
craft and policie, by  
which a man is wary to  
saue his goods, & ou-  
ward estate: as many

Christian cir-  
cumspectio,  
what it is not

A 3 craft

crafty heads & worldlings cast about, and continually contrive with all warines to saue themselves, and their profits; and he must rise early that can get the better of them in any bargain. Neither is this *circumspection* any such policie and warinesse in matters of religion, as relinquisheth any good duty to which it hath calling; or any practise of holinesse, for outward profits and commoditie; or to preserve outward peace & pleasures; as many craftie

---

and

and deceitfull Protestants, that are so circumspect, as they will professe a religiō which shal cost them nothing. Neither is this *circumspection* in any thing contrarie, or crosse to that doue-like simplicitie, and Christian innocency, which is the ornament of holy profession. But is a carefull and exact proceeding in the waies of God, according to the rules of God: euen as a worke-man most exactly fitteth his worke by the leuell and rule, and departs not

What it is.



from it.

And in what.

Now to this *circumspection*, are 4. things required.

To circumspect walking, 4. things required.

I

1. A knowledge of the right way, which is as the *light*, guiding him to set every foote safely. For let a man be neuer so circumspect and warie, if hee be in the night without a light, and without a guide, hee can neuer walke securely and safe. *The word is the lanthorn: and, the Commandement is the light.* And, when *wisedome enters into the heart, and knowledge de-*  
*ligh-*

lighteth the soule, then  
that counsel preserve thee,  
and understanding shall  
keepe thee, and deliver  
thee from the euill way,  
Prou. 2. 11, 12.

2. A diligent watch  
and care to keepe from  
all extremities, to turne  
neither to the right  
hand, nor to the left.  
For it is hard to keepe  
a meane, we being very  
propense to extreames.  
Satan cares not so hee  
can conquer vs, whe-  
ther it be by curiositie,  
or by carelesnesse: whe-  
ther he can keep vs out  
of the Church, or cast

vs out by our own conceits: whether hee can keep vs so cold, as no good thing greatly affects vs; or whether he can make vs boyle ouer with vnbridled zeale, that because we cannot haue all the good wee would, we will refuse a great deale of good we might haue. A *circumspect* Christian will distinguish good from euill, and not refuse good for euill; for that is an extremitie.

3

3. An holy *iealousie* and *suspition*, least the heart be deceiued tho-

rough

rough the deceitfulness  
of Sinne. The most sim-  
ple-hearted Christian  
is a most warie man,  
that is, of his owne  
heartes slipperines, sus-  
pecting himselfe in all  
things, fearing in all  
things least he may not  
offend God. He know-  
eth sinne lies in am-  
bush, and suspects the  
insinuations of it. As  
he that is very circum-  
spect for the world, is  
most suspicious of o-  
thers, least they over-  
reach and beguile him:  
so one that is most cir-  
cumspect for heauen,  
doth

doth more suspect him-  
selfe then any other.

4

*Prudent walking*, by which a man  
is able to foresee future  
danger and evils, to  
prevent them, and pro-  
vide for such things as  
may best bestead him  
in the way. Thus *Salomon*  
speaks of the cir-  
cumspect and prudent  
Christian, that he fore-  
sees the plague, and hides  
himselfe: and learnes of  
the civet to provide  
in summer for winter.  
This propertie of cir-  
cumspection, wee see in  
the wise Virgins, that  
pre.

prepared oile in time.  
All these are inseparable properties of a *prudent* and *circumspect* walking.

Which is inioyned vs in sundry other places of Scripture: as, Prou. 4. 26. *Ponder the path of thy feete, and let all thy waies bee ordered aright.* Matth. 10. 16. *Be wise as serpents.* This serpentine wisdom is nothing else, but Christian *circumspectio*. Heb. 12. 13. *Make right steps vnto your feete, as good runners, who not onely speed themselves in*  
the

the way, but are warie  
to keep the right way,  
which they know is the  
shortest, and so carefully  
observe euery step and e-  
uery aduantage.

CHAP. III.

Of the next words of the  
Apostle, further explai-  
ning circumspect  
walking.

Not as vnwise, but  
as wise.]

**T**He Apostle here  
expoundeth what  
he meaneth by *circum-  
spect walking*; namely, a  
wise ording of a mans  
selfe

selfe according to the  
rules of Christian pru-  
dence. For wisdom  
is two-fold; either  
worldly and carnall, or  
els heavenly and spiri-  
tuall.

This distinction is  
the holy Ghosts own,  
in Iam. 3. 5. 17. where  
both of them are at  
large described. Our  
text speaketh of spiritu-  
all and heavenly wise-  
dome: which is such a  
gift of God, as both di-  
recteth, and effecteth,  
or causeth a man to doe  
that which is accepta-  
ble and pleasing vnto  
God.

True wise-  
dome, what  
it is.



God. Wherein it is much distinguished frō humane wisdom, which is meere contemplatiue knowledge; but this is an active knowledge, giuing rules and guidance in practise and action: Eccles. 10. 10. *The excellencie to direct a thing, is wisdom.* As a Coachman in a coach, so spirituall wisdom in the heart, orders the whole motion of a Christian in all his waies.

The connexion implies, that Those bee the wisest men, that walke

walke most exactly.  
Prou. 14. 8. *The wisdom  
of the prudent is to un-  
derstand his way. Deut.  
4. 6. Keepe them, and doe  
them: for this is your wis-  
dome, & your understand-  
ing in the sight of the  
people: — Onely this is a  
wise people, and under-  
standing. Pro. 22. 19. O  
thou my sonne, heare and  
bee wise, and guide thy  
heart in the way.*

They are the  
wisest men  
that walke  
most stridly

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CHAP.

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## CHAP. IIII.

*Presouing strict walking  
to bee the wisest  
walking.*

I. **H**E that is but a little acquainted with the Scriptures, shall easily obserue that hee who walkes most strictly according to Gods word, is led by Gods wisdom, which makes him discern betweene good and euill, and so walketh at a certaine, by a most right and constant rule and dire-

ction:

ction: so as you shall  
finde him square and  
stable, of good iudge-  
ment, and sound reso-  
lution in the things he  
is about. He is the wi-  
sest man, that followes  
the wisest guide: *But*  
*what man is hee that fea-*  
*reth the Lord?* that is,  
walketh exactly: *Him*  
*will the Lord teach the*  
*way that hee shall chuse,*  
Psal. 25. 12. Whereas it  
is a iust punishment of  
carelesnesse, to wander  
as vagrants and vnset-  
led persons in the way  
of religion, & grounds  
of Christianity; and to  
be

reprobat  
rill.

bestossed and tumbled  
 euery way with the  
 waues of inconstencie,  
 and doubtfulnesse in e-  
 uery thing, for want of  
 sound information and  
 iudgement in the waies  
 of God: and needes  
 must such bee as waue-  
 ring in their practise, as  
 in their iudgement.

2

2. He is the wisest  
 man, that beeing to  
 iourney takes the safe-  
 est, shorrest, clearest,  
 and most lightsome  
 way: But so doth hee  
 that walkes most strict-  
 ly, and circumspectly;  
*he onely walkes safely, be-  
 cause*

least he walkes secretly,  
whereas in declining  
Gods wayes but a lit-  
tle, there can bee no-  
thing but feares with-  
out, and reasons within,  
and danger on euerie  
side, which nothing  
but vprightnesse can  
fence out. So who can  
deny but God himselfe  
hath described the  
rightest, and so the  
shortest way to heauē,  
which is the way ouer  
which he holds his own  
light? And howsoeuer  
many aspersions and  
foule things be cast vp-  
on it, yet this is the on-  
ly

ly cleane way of holinessse and innocencie, that leadeth to the Holy of Holies, into which no vncleane person or thing can enter.

3

3. He is the wisest man, whose words and actions beeing scanned most narrowly will abide the triall: But thus must needes his words and actions bee found, that is most exact, and stands most strictly to the word. So *David* saith, *Then shall I not bee confounded when I haue respect to all thy Commandements*, *Psal. 119.6.*

and

and Iob, 31. 35. the Al-  
mighty will witnesse for  
mee, though mine enemies  
write a booke against mee.

Let the enemies of  
grace flader, reproach,  
and traduce for a time  
the wayes of Gods  
righteous seruants, bee  
will make their righte-  
ousnesse breake out as the  
light, and time shall  
shew they were not so  
ouershot as the world  
deemed. For, standing  
straitly to the word,  
they may truly say with  
Jeremie, Lord, if I bee  
deceiued, thou and thy  
word hast deceiued  
mee.

Psal 37.5



mee.

4

4. Hee is the wisest man that best acquits himselfe in all estates: But he that walkes precisely according to the directions of the word, shall most handsomely demean himselfe in all estates. If God give prosperitie to a wicked man, it drownes him: *Ease slayeth the foolish.* But this man useth it warily, without pride or insolencie; hee is taught to vse the world *meanedly, as not using it.* If he be in aduersity, which sinkes the sinner,

Prov. 1. 32.

1. Cor. 7. 31.

ner,

ner, this man beares it  
without impatience or  
murmuring; yea hee  
makes himselfe a great  
gainer by it. Gods word  
fits him for euerie e-  
state: *he can want, and a-*  
*bound;* hee is for peace  
or warre, for sickenesse  
or health, for life or  
death: no euill tidings  
can make him afraid.  
As a wise man he hath  
rule and power ouer  
his affections, and is  
free from vnrulie passi-  
ons.

Phil. 4. 12.

5. Hee is the wisest  
man that taketh the  
best course for his own

B I pre-

1. Tim. 6. 6.

preferment. But for  
 doth he that walketh  
 most exactly: *Godlines*  
*is the greatest gaine.* This  
 man is euer in the way  
 of prefermēt, he stands  
 still in the presence of  
 God, liues continually  
 in his eie; by constant  
 honouring of him hee  
 is comming into place  
 of great honour, and  
 great honour is com-  
 ming vpon him. Hee  
 hath weakh & riches,  
 and is still storing vp as  
 one couetous for hea-  
 uen, is euer increasing  
 in grace and glorie.

6

6. Hee is the wisest  
 man,

man, that can giue o-  
thers the best, and wi-  
sest counsell: But who  
is so well able to giue  
advice, as he that is best  
acquainted with the  
wayes of God? If ex-  
perienced counsell be  
the best, who so fit as  
he, *who hath tasted home*  
*good God is?* Who so a-  
ble as he, whom God  
hath stored with wise-  
dom, such as hath win-  
ded him out of many  
troubles, such as  
brought into his hands  
so rich a stocke, and  
revenue of grace, and  
made him a patterne

1. Pet. 1. 3.

Such as  
charge strict  
walking of  
sillines and  
folly, doe it  
with greater  
folly.

and example of pietie,  
and vertue to many o-  
ther?

Which if it bee so,  
then we might take oc-  
casion to reprove such  
as charge Gods peo-  
ple with simplicity &  
foolishnesse, and con-  
demne them of much  
madnesse, in that they  
goe in a way vnknown,  
uncouth, and contrarie  
to the world. They  
cannot walke in the  
dirty path of sinnefull  
pleasures, nor by the  
crooked rule of carnall  
politic, nor make the  
fashion of the world

the

the measure of their  
conformitie: but are  
content to walke in the  
*straight way* unto eter-  
nall life; which the foo-  
lish world counts foo-  
lishnesse; and a simple  
fillines: but with grea-  
ter follie. For God and  
his word approoue  
them as the wisest men  
in the world, and so  
denominateth them,  
*wise virgins, wise ser-*  
*uants, wise marchants,*  
*&c.* And our text calls  
them *fooles* that walke  
not circumspectly.

Luk. 13. 24.

## CHAP. V.

*Describing some meanes  
to attaine this wise-  
dome.*

**N**OW before wee  
passe this point,  
it shall not be amisse to  
direct the Reader by  
the way to some means  
to attaine this wisdom,  
to walke exactly: as,

1. A diligent and  
frequent vse and ac-  
quaintance in the word  
of God, as men becom  
wise Polititians by of-  
ten vsing the booke of  
statutes. This lawe of  
God hath Gods wise-  
dome

Meanes of  
spirituall  
wisedome.  
1. Acquain-  
tance with  
the Scrip-  
tures.

doute contained in it,  
and makes vs truly  
wise for the matter and  
measure, as God would  
haue vs. Hence, the  
holy Ghost euerie  
where calls foolish mē,  
*to giue care to understand-  
ing, and to heare the  
words of wisdom, Prou.  
8. 5, 6. and, v. 33. Heare  
instruction, and bee wise.*  
Neither must we heare  
till we get a smattering  
knowledge of some  
generall grounds of re-  
ligion, in which most  
rest themselves; but to  
*understand the whole will  
of God, which is our*



Psal. 119. 115.

rules: and not onely to vnderstand it, but to apply it to our severall occasions, that it may not onely be light in it selfe, but a *lanthorne* to our feet, and that in all our steps. This is the high priuiledge of the Scripture aboue all writings; that these alone are able to make men *wise to saluation*, 2. Tim. 3. 15. Most men reade humane histories, mēs sayings and writings, politike essayes, and obseruations of prudent men: and this furnisheth thē with some

mo-

modell of humane and  
 earthly wisdom: But  
 onely the wisdom of  
 Gods word, can make  
 vs truly wise to salua-  
 tion; without which all  
 the wisest Gentiles,  
*professing wisdom*, and  
 abounding in morali-  
 ties, *prooued stark fooles*,  
 Rom. 1. 22. Cast Gods  
 booke of wisdom a-  
 side, thou shalt prooue  
 a foole in the end.

*sumpt. ducur.*

2. Meditation of  
 that a man heares and  
 reades: for, to be wise,  
 wee must not onely re-  
*ceiue the ingrafted word*,  
 Iam. 1. 21. but keep it,

2. Meditatio.

Luk. 11. 28. *Blessed are they that heare the word of God, and keep it. Now an especial way to keep the word, is meditation, which digests it into the severall parts. Marie heard the sayings of Christ, and pondered them in her heart. And David vsed this means to become wise: yea by constant meditation in the testimonies of God, hee professeth how hee became wiser then the prudent, then his teachers, then his ancients, then his enemies, Psa. 119 97, 98,*

99. 100. And the reason why many hear a long time, and are never the wiser, is because they never care to fasten it by meditation, and make it their own: *But wise men will lay up knowledge, Pro. 10. 14.*

3. A loving and thankfull embracing of admonition and rebuke. Prou. 9. 8. 9. *Rebuke a wise man, and hee will loue thee: Give admonition to the wise, and he will be the wiser: Teach a righteous man, and hee will increase in learning: but rebuke a scorner, and hee*

3. Embracing  
of admonition.

hee will hate thee: and  
fooles scorn admonition.  
And therefore we are  
commanded not to  
speake in the eares of a  
foole: for he despiseth the  
wisdom of our words,  
PRO. 23. 9. The way for  
a man to grow wise, is,  
daily to discover his  
owne follie, and make  
use of their words, who  
would help him in this  
businesse. Thus *David*  
grew sensibly wiser by  
the reproofe of *Nathan*;  
when hee made him  
confesse hee had done  
very foolishly. This is  
Christian teachable-  
nesse,

2. Sam. 12.

nesse, when a man is  
apt to receive a re-  
prooffe.

4. Frequent the  
company of godly and  
wise men: for hee that  
walkes with the wise, shall  
be wise, Pro. 13: 20. and  
9: 6. Forsake the foolish,  
and walke in the way of  
wisdom. In the com-  
panie of the wise a man  
may bee sure to doe  
good, or take good: the  
lipps of the righteous  
feed many: he will speake  
out of a good store-  
house; hee will deale  
faithfully with his bro-  
ther, to help his soule

4. Company  
of the wise.  
ἰσθλαὶ μεν ἵσθ  
ἀπ' ἰσθλὰ μα-  
θήσεται. 1η.  
οἰ.

out

out of sinne; his name  
from infamie; his per-  
son from scandall. Be-  
sides, he shall be resol-  
ued in doubts, encou-  
raged in well-doing,  
and directed by such  
both by good instrue-  
tion and good exam-  
ple.

5. Prayer.

5. Bee seruent in  
prayer: It is a spirituall  
wisedome, and a gift of  
the Spirit; therefore if  
*any man lacke wisedome,*  
let him aske it of God,  
Iam. 1. 5. It is wisedome  
from aboue, Iam. 3. 17.  
This wisedome is not  
the birth and issue of  
great

great wits, and quicke conceits, but is feared in the heart that is humble, and in sanctified soules, that are familiar with God, & frequent in prayer. For as *Moses* when hee was long in the mount with God, his face shined when he came down: so those that continue in the mount of diuine meditations and petitions, shall shine in wisdom and knowledge. How or whence got *Salomon* all that measure of wisdom (in which he was an eminent type of Ie-

sus



his Christ, in whom were  
hid treasures of wisdom;  
but because he asked it  
of God as his chiefe  
choise? And David in  
the 119. Psalme, makes  
no end of begging wis-  
dome, vnderstanding,  
good indgement from  
God; because he knew  
there was the foun-  
taine.

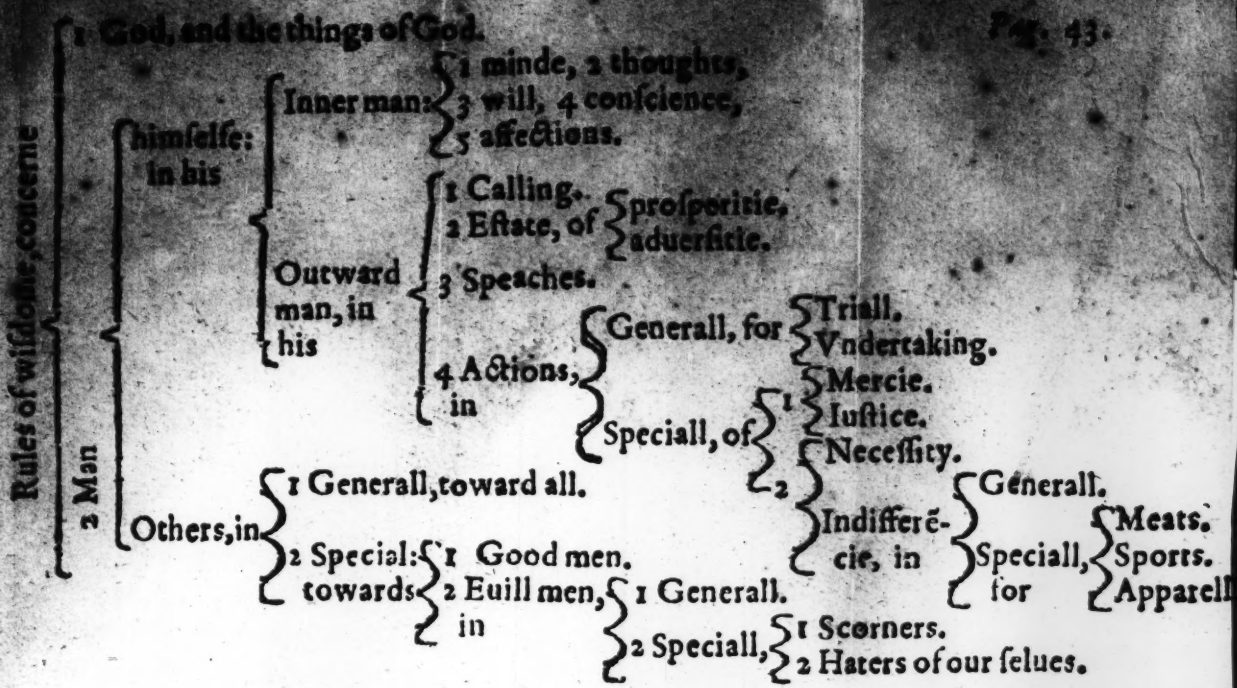
These are the means  
that are set apart by  
God for the attaining  
of wisdom. If wee  
faile in them, let vs  
blame our selues, if fol-  
ly eate vs vp.

## CHAP. VI.

*Leading into the particular rules of Christian wisdom, with the generall distribution of them.*

**B**ECAUSE this wisdom is not a contemplative, but an active knowledge, we must acquaint our selves with the precepts of it, to guide vs to this exact walking, that the whole man may be led by the rules of Christian prudence in all things. This is that  
which

which the Apostle  
praieth for the Colossi-  
ans, cap. i. v. 9. that they  
*might bee fulfilled with  
the knowledge of his will,  
and all wisdom in all  
things, to walke worthy of  
the Lord, and please him  
in all things.* And be-  
cause knowledge is of  
generalls, and wisdom  
of particulars, therefore  
for our better directi-  
on, let vs heare consi-  
der some particular  
rules of spirituall wise-  
dome grounded in  
Gods words; which he  
must be carefull of, that  
*would walke not as un-  
wise,*



Generall. Meats.  
 Indifferēcie, in Speciall, Sports.  
 for Apparel

man - 1

God and his people

James 1:1

James 1:2

James 1:3

James 1:4

James 1:5

James 1:6

James 1:7

wife,

wife, but *be* wise according to this Apostolical counsell.

And they concerne,  
1. God, and the things  
of God. 2. Man, and  
the things of men.

### CHAP. XII.

**R**ules of wisdom  
concerning God,  
and the things of God,  
are fowre.

1. That God is to be  
loued aboue all, and  
that for himselfe, being  
the cheife good. This  
is the scope of the  
whole first table, *the  
first and the great com-  
man-*

Rules of  
wisdom  
concerning  
things of  
God.

1. Loue God  
as the chei-  
fest good.

mandement, Mark. 12.  
 22. To loue God with all  
 the heart, all the under-  
 standing, all the soule, and  
 all the strength, is more  
 then all burnt offerings  
 and sacrifices, as the  
 Scribe cōfessed; where-  
 upon the text inferres  
 hee answered (*versus* *χως*,  
*cordate*, ) discretely,  
 wisely, and that in  
 Christs iudgmēt. This  
 is wisdomē, to giue  
 God the first place, first  
 thoughts, first seruice,  
 cheite praise and pre-  
 cedēcie: for of him, &  
 through him, and from  
 him are all things.

Rom. 11. 36.

2. An-

Another chiefe point of spirituall wisdom in the things of God, is to purchase Christ and remission of sinnes above all things in the world. The sound Christian is that wise merchant, that sells all to buy the pearle, that is, Christ and his righteousness: that wise builder, that layes Christ a sure foundation in his heart: Hee is of the number of those wise Virgins, that will bee sure (what euer they lacke) to furnish themselves of oile in their lamps

1. Purchase  
Christ above  
all gaine.



Phil. 1. 31.

lamps to meet their  
 bridegrooms. Wise-  
 dome will procure the  
 best commodities, and  
 cheife gaine, which is  
*Christ both in life and*  
*death.* Paul was a wise  
 marchant, who esteem-  
 ed all things drosse  
 and dunge in compari-  
 son of Christ. So were  
 the Disciples, saying,  
*Master wee haue left all*  
*and followed thee.* So  
 were the Martyrs,  
 whom the world ac-  
 counted simple fooles,  
 in following Christ  
 with the losse of life  
 and all. Happie is that  
 soule,

saule, and filled with  
sound and saving wise-  
dome, that comes to  
Christ with this reso-  
lution, *Master, thou hast*  
*the words of eternall life,*  
*and whether shall I goe?*

*Ioh. 6. 68.*

3. Let vs preferre in  
our election and choise  
things of higher na-  
ture, before things of  
inferiour: for wisdom  
keepe a method, by  
which it ever subordi-  
natieth lower things to  
higher. This rule our  
Saviour prescribeth,  
Matth. 6. 33. *First seeke*  
*the Kingdome of God, and*  
*his righteousnesse; and*  
*then*

3. Choose  
best things  
first.

then the things of this  
life: first provide for  
heaven, and then for  
earth. By which rule  
of wisdom, 1. all pro-  
fits and pleasures must  
give place to pietie: for  
all is but piddling gaine  
to godlinesse. 2. by this  
rule of wisdom, the  
speciall calling and  
trade of life must give  
place to the generall  
calling, which is the  
trade of Christianity.  
3. by this rule a Chri-  
stian must choose to be  
rich in God and good  
workes, rather then in  
the world: which be-  
cause

cause the rich man in  
the Gospell neglected,  
he is called *foole* for his  
labour. 4. by this rule  
wee must with *Dauid*,  
more affect one glimpse  
of Gods fauour and  
countenance, then all  
corne, wine, and oile,  
that is, the most neces-  
sarie and delightfull  
profits in the world. 5.  
by this rule wee must  
make more account of  
pardon of sinnes lock-  
ed vp in our breasts,  
then of the whole trea-  
surie of a Kingdome in  
our chests. 6. by this  
rule we must esteeme a

Luk. 12. 20.

Psal. 4.

C I graine

graine of grace aboue  
a million of golde and  
7. a poore godly man  
aboue a wicked Prince:  
Eccles. 4. 13. *Better is a  
poore wise childe, then an  
old foolish King, which  
will not be admonished.*

1. Feare God  
and keep his  
Commande-  
ments.

4. *Feare God, and  
keepe his Commaunde-  
ments: for this is the whole  
man, Eccles. 12. 13. This  
is to apply our hearts  
to wisdom, to set our  
hearts to keepe Gods  
Commandements, &  
doe them: this is our  
wisdom, Deut. 4. 5. Who  
is a wise man among you,  
endued with knowledge?*

*let*

let him by good conuersa-  
tion shew his workes in  
meekenesse of wisdomes,  
Iam. 3. 13. A wise man  
will attend the mouth  
of the King, and will  
feare the danger of the  
law: so a wise Chri-  
stian will walke in the  
law of the Lord, Psal.  
119. 1. and will be sure  
to keep him to his rule  
and warrant contained  
in the word of God,  
Gal. 6. 16. And as a wise  
man is carefull to keep  
his assurances and evi-  
dences for the certaint-  
ty of his lands and  
earthly liuelihoods, &

is loth to forfeit any of them by failing in any of the conditions: So it is the wisdom of a godly man to keep the word safely in his hart, which assureth him of his estate in heaven, and which he is loth to forfeit by failing in the conditions and clauses of it.

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### CHAP. VIII.

*Concerning rules of wisdom concerning the inner man; and first of his mind, thoughts, and will.*

---

**Being**

**B**eing to intreat  
 Of the rules of  
 wisdom concerning  
 man and the things of  
 man, good order re-  
 quireth that we begin  
 with such as concerne  
 1. ones selfe, and 2. o-  
 thers. They which con-  
 cerne a mans selfe, re-  
 spect either the inner  
 man, or the outward.  
 The inner man in 5.  
 particulars: 1. in his  
 minde, 2. thoughts, 3.  
 will, 4. conscience, and  
 5. affections.

For the mind, these  
 rules of wisdom are  
 necessarie to bee re-

Rules for  
 the minde.



To enligh-  
ten it.

membred. 1. To sup-  
nish it with necessarie,  
profitable, and humble  
knowledge: *The wise  
mans eyes are in his  
head, Eccles. 2. 13.* This  
is a *wisedome to sobriety,*  
*Rom. 12. 13.* where al-  
so the Apostle con-  
demneth curiosity and  
conceitednesse, which  
wastes out time, and  
brings infinite idle  
questions, wherein men  
presume aboue that  
which is meet. The  
Prophet *David* pro-  
fesseth he medled not  
with *things too high* for  
him. And the Apostle

Psal. 137. 2.

Paul

Paul desired after his  
conversion to know no-  
thing but Iesus Christ,  
and him crucified. As for  
humblenesse in know-  
ledge, Salomon saith,  
The way of a foole is right  
in his owne eyes; Prou.  
12. 15. and, A man wise  
in his own conceit is more  
hopeles then a foole, Pro.  
26. 12. 16. Our rule  
therefore must bee to  
grow vp in Gods wise-  
dome, and as we grow  
in knowledge, so to  
grow in humility: for  
the more sound know-  
ledge a man attaines,  
the more shal he see in.

1. Cor. 1. 2.

himselfe to humble  
him.

1. To decke  
it.

2. To decke and a-  
dorne the minde with  
*humilitie, holinesse, mo-  
destie, shunefastnesse, &c.*  
1. Pet. 3. 4, 5. and, Col.  
3. 12. *As the elect of God,  
put on tender mercy, kind-  
nesse, humblenesse, and  
meekenesse: but above all  
things put on love, v. 14.*

Rules for  
the thoughts

The second sort of  
rules concernes a mans  
thoughts. The gene-  
rall is in Prou. 4. 23.  
*Keepe thy heart with all  
diligence: for it is slippe-  
rie and deceitfull; more  
then necessary to watch*  
and

and suspect it, and to  
set time apart to check  
and reclaime it. But for  
the better keeping of  
thy thoughts in order,  
thinke on these parti-  
culars: 1. Give God  
thy first thoughts, that  
he may hold the cheife  
part in thy heart: and  
this will sweetly relish  
the heart, and by e-  
stranging it frō world-  
ly impediments, fit it,  
and keepe it in prepa-  
rednesse for all good  
occasions. Psal. 108. 1,  
2, 3. *David prepares his  
heart, and will awake ear-  
ly to praise the Lord: the*

1. Give God  
the first  
thoughts.

way to walke safely and comfortably all the day, is first to reforme that which is within.

2. Examine them whēce they come, and whether they goe.

2. Examine thy thoughts whence they come, & whither they goe, and what they doe in thee: By which meanes thou shalt banish a number of idle & wandring thoughts, which like roauing vagrants, beeing worth nothing, come euer to steale something, either time or grace: and so shalt thou make and keep roome for better. And doe this betime,

be-

because the first motions of sinfull thoughtes defile a man. This rule is in 2. Cor. 10. 5. to draw weapons against euery strong imagination, that is exalted against the knowledge of Christ.

3. If thy thoughts concern the world, pull them backe, keep them from the world, saue as much as needes must for the moderat maintaining of thy selfe and thine, least heavenly thoughts be drowned and hindred, 1. Tim. 6. 9. The reason is, because

3. Pull them from the world.

cause our hearts being earthly, doe presently conceiue a sweetnesse in earthly things, and are presently distracted from the loue of the Creator, to the loue of the creature. Now spirituall wisdom requi-  
reth, that we diminish the loue of the creature, that wee may increase our loue of the Creator. But, if they will runne vpon the world, then turne the course of them a little, to consider the vanitie and miserie of this euil world, the painted vi-

zor of the pleasures of it, the vncertainty of life, the deceitfulnesse of riches, how they be not ours, what euills & incumbrances we haue receiued from the world, what foolies they haue made vs in treasuring on earth, whose home and expectation is in heauen.

4. If thy thoughts concerne thy selfe, or others thy brethren, labour to thinke better of others then thy self: for thou seest no such thing in them as in thy selfe: Philip. 2.3. *Let e-*

If they concerne thy selfe or others, see they bee humble.



uery one esteeme better of  
another then of himselfe.  
Yea, the more thou  
seemest to excel others  
in gifts, the more hum-  
ble labour to bee. An  
hard rule, and difficult  
to bee practised: and  
therefore it is often  
commended to vs, as  
Rom. 12. 16. *Make your  
selues equal to them of the  
lower sort: & elsewhere.*  
For this purpose, con-  
ceiue not onely what  
thou hast receiued, but  
what thou wantest, and  
what good things thou  
art without: and then  
with *Paul*, say thou hast

not yet attained to perfe-

ction.

5. If thy thoughts concerne any sinne, be sure it be to hate & renounce, to bewayle & mourne for it, in thy selfe or others. For there is a slynesse and subtiltie in sinne, which while we thinke of, it easily gaineth some tickling and consent, which at least hindreth that through-hatred, that we ought to maintaine against it.

The third rule for the inner man concerneth the will, namely, that

our

Psalm, 3. 12.

5. If they concern sin, be sure it be to hate it.

Rules for the will.

Concurrence  
of our will  
with Gods  
will.

1. reuealing.

2. determin-  
ing.

3. prescri-  
bing.

our care must be, there  
be but one wil between  
God and vs: for so bath  
the Lord taught vs to  
pray, *Thy will bee done.*

1. Wherin soeuer God  
hath *reuealed* his will to  
vs, in that we must rest.

2. Whatsoeuer his will  
*determineth* of vs, that  
we must account holy  
and iust, whether with  
vs or against vs. 3.

Whatsoeuer his will  
*prescribeth* to vs, whe-  
ther obedience to the  
law, or faith of the Go-  
spel, we must hold our  
selues fast bound in  
conscience vnto it, let

it

it seeme neuer so crosse  
to vs, or contrarie to  
his law, as *Abraham* did  
in offering his sonne. 4.

Whatsoever his will  
*disposeth* to vs, prosperi-  
tie or aduersity, sicknes  
or health, life or death,  
or whatsoever else; all  
is frō a most wise hand,  
disposing euery thing  
for the good and salua-  
tion of his elect, and so  
should be entertained.

Thus *Elisaid*, *It is the  
Lord, let him doe what is  
good in his eyes*: and *He-  
zekiah*, *The word of the  
Lord is good, even when  
it threatned the over-  
throw*

4. disposing.

1. Sam. 3. 18.

Esa. 39. 8.

Chap. I. v. 22.

throw of his house and  
Kingdome. So David;  
Psalm. 39. 9. I held my  
tongue, and said nothing,  
because thou, Lord art  
is: and Job, The Lord giveth,  
and the Lord taketh;  
blessed be the name of the  
Lord.

CHAP. I. K. 1.  
Rules for the conscience.

Rules for  
the consci-  
ence.

1. Beware of  
a blind con-  
science.

**T**He fourth sort of  
rules for the in-  
ner man, concernes  
the conscience. 1. Be-  
ware of doing any  
thing with a blind con-  
science. A blind man  
swallowes many a  
gnat, and a blind con-

sci.

science swalloweth any sinne. This is a wicked conscience, to which no sinne so great shall come, but a man shall thinke *he doth God good service* in it, as Christ speakes of them that would slay his Disciples. Why doe heathens persecute Christians, and Papists pursue Protestants even to death, but out of blind zeale and conscience, that they roote out a false religion? And whatsoeuer a man doth by an erroneous and seduced conscience, is  
sinne:

Ioh. 16. 2.

sinne : the rule of conscience to heathens being the law of nature, and to the Church the law written, even the whole word of God as a pillar of cloud and fire to direct it in al the way to heauen. Therefore *let the word of God dwell plentifully in you, in all wisdom, Coloss. 3. 16.*

1. Doe nothing with a doubting conscience.

2. Do nothing with a doubtfull conscience: for whatsoever is done with a scrupulous conscience, is sinne, and is not onely an offence of God, but of the conscience

science too, which is as  
a little God within vs:  
for it is not of faith, nor  
obedience to the  
known will of God.  
Rom. 14. ult. *Hee that  
doubteth, is condemned:*  
because his action is  
not of faith. Therefore  
vers. 5. he saith, *Let e-  
uery man bee fully per-  
suaded in his minde.*

*Conscientia  
dos anima.  
Tertul.*

3. Labour to get a  
good conscience about  
all things. Act. 23. 1. *I  
have endeauoured in all  
good conscience till this  
day.* A pure conscience  
by nature hath no  
man, but made pure by  
the

3. Get a  
good consci-  
ence about  
all things.



the blood of Christ sprinkled vpon it by faith, in that hee hath obtained full remission of sin, and by his blood also merited the Spirit of Sanctification, by which the conscience of the beleeuer is daily cleansed.

4. Aime at a pure conscience.

Ioh. 18. 38.

4. Labour to get a pure conscience in all things. A man by observing many things, may get himselfe good credit, but a good conscience must bee in all the things of God. The Pharisees might not go into Pilates iudgement hall,

hall, least they should  
be polluted; and yet at  
the same time, they  
could dispence with  
their conscience, to  
crucifie the Sonne of  
God, a sinne defiling  
heaven and earth,  
whiles the Sunne was  
ashamed, and the earth  
trembled at it. The Pa-  
pists may not eate flesh  
in Lent, their consci-  
ence will not suffer the;  
but to kill Kings, and  
blowe vp Parliament-  
houses, their conscien-  
ces giue them good  
leauē. Many Prote-  
stants will not steale,  
kill,

kill, commit the act of adultery: but their conscience can dispense with covetousnesse, y<sup>e</sup> unbridled anger, wantonnesse, filthy speeches, &c. But if Gods word be the same, so must the conscience: & he that serves God as *Paul* did in pure conscience, 2. Tim. 1. 3. will doe so at all times, in all places and things, and will avoid sinne in his closet as much as in most publike meetings, yea small finnes as well as great.

3. It is as great wisdom

down to keepe things  
well, as to purchase  
them: therefore wee  
must (if we would walk  
wisely) be as carefull to  
keepe good consciences  
as to obtaine them: and  
thereunto obserue two  
things: 1. Daily take a-  
way matter of accusa-  
tion, which is sinne by  
repentance: 2. Rather  
displease all men then  
thine own conscience,  
thy friends, thy fami-  
ly, thy rulers, nay thy  
owne selfe before thy  
conscience. So did  
Daniel & his fellowes.  
So did Cyprian/ as Au-

5. Keep dili-  
gently the  
goodnesse &  
purity of  
conscience  
by 3. things.

1

2

D I *gustine*

.ilim qeoX  
 .edivling  
 .adobong  
 .lo. .tun  
 .edivling  
 .adobong

gustine relates it) when  
 the Emperour in the  
 way to his execution  
 said, Now I give thee  
 space to consider whe-  
 ther thou wilt obey me  
 in casting a graine into  
 the fire, or be thus mi-  
 serably flaine: Nay  
 (saith hee) *In re tam*  
*sancta deliberatio non ha-*  
*bet locum*: there needes  
 no deliberation in this  
 case. The likewise read  
 in the history of France.  
 In the yeare 1572. pre-  
 sently after that tragi-  
 call and perfidious  
 slaughter and massacre  
 of so many thousands  
 of

of Gods Saints by treacherous Papists, Charles the ninth King of France called the Priee of Conde, & proposed to him this choise, Either to goe to Masse, or to die presently, or to suffer perpetuall imprisonment. His noble answer was, that by Gods help hee would neuer choose the first, and for either of the two latter, hee left to the Kings pleasure and Gods providence. Thus a good conscience makes a good choise for it selfe,

D 2 chusing

chusing any thing rather then to offend God.

CHAP. X.

*Rules of wisdom concerning the affections.*

**T**He fift sort of rules for the inner man, concerneth the affections, and bath these particulars.

Rules concerning the affections.  
1. Give God the cheife affections.

1. *Delight thy selfe in the Lord,* and make him thy cheife ioy, Psal. 37.  
4. For the obiect of our ioy must not be carnal, but the Lord himselfe, apprehending him as

Gen.

Gen. 17. 1. *el Shaddai*, almighty to saue, all-sufficient to supply, and a large portion, our fun, our shield, grace, and glorie, *Psal. 84. Salomon* hauing tried his heart with all other delights, came at last to a recantation: and so doe all Gods children, and say, *Lord lift thou vp the light of thy countenance vpon vs, Psal. 4.*

2. Labour to affect all other things in God, and for God, nothing like him, much lesse aboue him, or against him: *Psal. 34. 8. Taste &*

3. Affect all other things in God, and for God.



*see how good God is, that is, in all things labour to finde the sweetness of God, in all his creatures, & all his actions. A wile man will not insist in the gift, but look to the giuer, whose loue he prizeth more then the token of it. If any affection make vs vnfit to pray, or any way thrust vs frō God, it is carnall.*

3. Fix them more vpon heauenly things then earthly.

3. Let vs labour to get our affections more to heauen then earth: Col. 3. 2. *Set your affections on things which are aboue, and not on things which*

which are on earth: where we see plainly, that these two cannot both haue the affections set on them, no more then two Masters serued at once: as also that it is not enough to affect heauenly things, but also with chiefe affection and care, in the first place. Hence is that ordinarie rule, that spirituall things must bee affected and asked simply, being simply good, but temporall with limitation, as being but conditionally good.

Mat. 6. 24.

ver. 33.

4. Feare the euill of

D 4 sinne

4. Feare euill  
of sin, more  
then of suffer-  
ing.

sinne, more then the  
euill of punishment,  
because the euill of sin  
is more euill. Sinne is  
simply euill, and so is  
nothing els, no nor the  
punishment of it. A  
wise man should rather  
chuse hell then Gods  
offence: for there is no-  
thing but sinne which  
God hateth, and wee  
ought to hate nothing  
so much: sinne directly  
resisteth Gods glorie,  
but punishment makes  
for it in the manifesta-  
tion of his iustice.

5. Commise-  
rate the af-  
flicted estate  
of our bre-  
thren.

5. Bee affectionate  
one in the case and cō-  
dition

dition of another, In  
case of spiritual misery,  
sorrow, weaknesse, hu-  
mane frailtie, Be tender  
hearted one to another, e-  
uen as God for Christs  
sake forgave you, Eph. 1.  
32. so Col. 3, 12. Nowe  
beloved, as the elect of God  
put on tender mercy, kind-  
nesse, &c. one to another.

And in the temporall  
miseries of our bre-  
thren, put on bowels of  
compassion, be not with-  
out naturall affection,  
forget not Iosephs affli-  
ction; but lend, giue,  
cloath, feede, protect  
from violence, & turne

Amos. 6. 6.

not thine eyes from thine  
 owne flesh. The phrase  
 (*bowels of mercie*) shews  
 that all our mercy must  
 be from within, even  
 from the tender com-  
 passions of the estate of  
 our brother: and the  
 same in Isa. 58. 10. that  
 we powre out our soules to  
 the needie: that is, our  
 soules must first bee  
 mercifull, and then our  
 mercies will be plenti-  
 full, which is noted in  
 the word *powring*.

Chap.

## CHAP. XI.

*Rules of wisdom for the  
outward man, and first  
concerning his  
calling.*

**N**OW we come to  
such rules of wis-  
dome, as whereby the  
outward man is to bee  
ordered, that we may  
walke (both toward our  
selues, and others) *not*  
*as unwise, but as wise,*  
and that by the wisdom  
which is from above. And  
these rules concerne, 1.  
his calling, 2. his estate,  
3. his words, 4. his a-  
ctions.

Dire-

Rules for  
the ſpeciall  
calling.

1. Live in a  
lawfull cal-  
ling.

Directions to walke  
wiſely in his courſe  
and calling are theſe :

1. Seeing the cal-  
ling is a part of Chri-  
ſtian obedience, and  
due to God, a Chri-  
ſtian may neither live  
out of a calling, nor in  
any calling not warran-  
ted by Gods word. For  
if God ſeevs in our cal-  
lings, hee promiſeth  
both to be with vs in  
them, and to giue vs  
good ſucceſſe, and to  
helpe vs againſt the re-  
diouſneſſe of them, loſ.  
1.8. Therefore ſanctifie  
thy calling, and euerie

part

part thereof, by the word  
and prayer.

1. Tim. 4. 5.

Thus in the whole ex-  
ercise of our calling, we  
must shew all good faith-  
fulness.

2. Shew all  
good faith-  
fulness in it.

1. To God, by  
depending on him,  
who hath made our  
calling a cheife means  
of our maintenance, &  
not sacrificing to our  
owne nets. For it is the  
Lord that gives power to  
get substance. 2. To our  
selues, by walking dili-  
gently, and abiding in  
our calling, that wee  
may eate our owne bread,  
& prouide for our selues  
and ours, and giue to him

1. To God.

Hab. 1. 16.

Deut. 8. 18.

2. To our  
selues.

that



that needeth, Eph. 4. 28.

For by idle and inordinate living, thorough neglect of the vocation, by Gods iust iudgement men fall into the depth of sinne, drunkennes, gaming, whoredome, theeuing, and nothing comes amisse to an idle person. Besides, discredit, badde report, and penertie, come as an armed man vpon such a one. 3. To others, whether we be Masters or seruantes, as knowing that in our calling we are to practise most Christian duties, as

loue

Pro. 6. 11.

3. To others.

loue to our brethren,  
patience, truth, fidel-  
tie, vprightnesse, as be-  
ing euer vnder Gods  
eye.

3. Another point of  
wisedome in our cal-  
lings, is, not to meddle  
with other mens busi-  
nesse, but follow our  
owne close. 1. Thess. 4.

11. *Studie to be quiet, and  
to doe your owne busines.*

And euery where the  
Apostle reprooves bu-  
sif-bodies, who going  
beyond their owne  
bounds, thrust their sic-  
kle into euery mans  
harnest, and being our  
of

2. Be not bu-  
sic in other  
mens cal-  
lings.

of their owne places  
and businesse, interme-  
dle with that which no  
way concernes them.  
And these are distur-  
bers of peace and civill  
tranquility, kindling &  
blowing vp contenti-  
ons for lacke of other  
works. The same rule  
is for women also, that  
they be not *gadders*, but  
*house-keepers*.

*Tic. 2. 5.*

4. In earthly,  
busines carie  
an heavenly  
minde.

*Phil. 3. 20.*

4. In all earthly bu-  
sinesse, studie to carrie  
an heavenly minde. A  
Christiā while he con-  
uerseth in earth, must  
*have his conversation in  
heaven*, and know, that

in all the wayes of this present life, hee ought neuer to step out of the way to eternall life. Neither shall a man be a looser by this course, seeing we haue an expresse promise, that if *we seeke Gods kingdome first and principally*, these outward things should (so farre as they are needefull for vs) without such carking care be cast vpon vs.

5. As all duties of the calling must bee profitable in theselues, and for the publike good, so the most profitable

5. Intend most the most necessarie duties of them.

fitable must bee most intended, and specially performed. A minister must read the word, but must apply himself more to preaching, as beeing more necessary. A Magistrate must execute iustice vpon transgressors of mens lawes, but especially against open transgressors of Gods law. Masters of Families must provide for the bodies and health of their Family, but especially for the good and saluation of their soules.

*Chap.*

## CHAP. XII.

*Rules of wisdome concerning a mans estate, & first for aduersity.*

**T**He rules of wisdome concerning a Christian mans estate are these: first generall; secondly, speciall.

The generall rule for all estates, is this: Bee prepared for any estate, contented in euery estate, and assure thy selfe the present estate (whatsoeuer it is) is best for thee, though

One generall rule for all estates, is to thinke the present estate best for thee.

not

not euer in thy sense,  
yet in Gods gracious  
and wise ordering of  
it. This lesson the Apo-  
stle *Paul* had well lear-  
ned, *Phil.* 4. 11, 12. *I can  
want, and abound, I can  
be full, and hungry: I  
haue learned in all states  
to be contented.*

The speciall rules are  
either for prosperity,  
or for aduersity. Con-  
cerning aduersity and  
afflictions, these are the  
rules of Christian wis-  
dome:

1. Consider thou art  
not placed here in the  
world by God to enjoy  
the plea-

Rules for af-  
fliction.

1. God may  
be as well  
enioyed in  
aduersitie as  
prosperitie.

pleaſure of the world,  
but to enjoy God,  
which thou mayeſt doe  
as well in affliction as  
in proſperity, and ſo  
cleave to him in his  
ſervice, looking for  
nothing but afflictions,  
as a pilgrime going to  
thy country, the way  
whereunto lyeth tho-  
rough afflictions. This  
ground not laid; men  
count troubles a ſtrange  
thing, 1. Pet. 4. 11. and  
ſtart at the mention of  
them, as the Apoſtles,  
Ioh. 11. 8. when they  
heard Chriſt ſpeaking  
of going into *Iurie*,  
where



not euer in thy sense,  
yet in Gods gracious  
and wise ordering of  
it. This lesson the Apo-  
stle Paul had well lear-  
ned, Phil. 4. 11, 12. *I can  
want, and abound, I can  
be full, and hungry: I  
haue learned in all estates  
to be contented.*

Rules for af-  
fliction.

The speciall rules are  
either for prosperity,  
or for aduersity. Con-  
cerning aduersity and  
afflictions, these are the  
rules of Christian wis-  
dome:

1. God may  
be as well  
enioyed in  
aduersitie as  
prosperitie.

1. Consider thou art  
not placed here in the  
world by God to enioy  
the plea-

pleasures of the world,  
but to enjoy God,  
which thou mayest doe  
as well in affliction as  
in prosperity, and so  
cleave to him in his  
service, looking for  
nothing but afflictions,  
as a pilgrime going to  
thy country, the way  
whereunto lyeth thro-  
rough afflictions. This  
ground not laid; men  
count troubles a strange  
thing, 1. Pet. 4. 11. and  
start at the mention of  
them, as the Apostles,  
Ioh. 11. 8. when they  
heard Christ speaking  
of going into *Iurie*,  
where

where the Iewes had lately sought to stone him. And note it to be a corruption of the heart, to be more grieued for thine owne troubles then the troubles of the Church, for priuate then publike evils.

2. Lay vp strength and comfort aforehand.

2. Lay vp strength and comforts aforehand: as 1. Humility, to ouer-master and tame the pride and rebellion of our hearts, and to bring in contentednes to sweeten our troubles; and our labour will be well spent: for if

we

We can relish the hardest part of our life; our whole life els will assuredly bee more sweet and ioyfull. 2. Growe vp in the knowledge of God, which will make thee rise vp in much comfort, and wil bring in comfort against that confused heauinesse, distrust, and dangerous affections and passions, which else in trouble might beat vs downe, & off him. 3. Get assurance of faith, which will sweetly warme the heart in the sense of Gods loue in Iesus

Christ.

Mat. 23. 4.

2. Cor. 10. 13.

Christ: The first of which will be, *First*, to enable vs to trust our selues with God in any estate, and bee assured the Lord is with vs in fire and water, *in the midst of the valley of the shadow of death*. *Secondly*, to depend on him for strength: for howsoever Satan would make vs beleewe, our affliction is greater then it is, or we are for it; yet we shall assure our hearts that the Lord hath measured it out for our strength, and *was above*. *Thirdly*, to waite upon him.

him for a good issue & seasonable deliverance, who hath promised to turne it to the best. This shall keep vs from fainting, distrust, and despaire.

Rom. 8.28.

3. In all evils of punishment take occasion to set vpon the euill of sinne, and reuenge vpon that: complaine of it to God and men, murmur and grudge at nothing els. If affliction bee sharper then ordinary, it is sure some sinne or lust addes a sting vnto it. But this rule mortifies sinne, &

3. In euils of punishment to set vpon euils of sinne.

E I vnu-

Mic. 7. 9.

vnrulie passions, and will meeken the heart, and make a man say with the Church, *I will beare the wrath of the Lord, because I haue sinned.*

4. Make the  
no heauier  
then God  
hath made  
them.

4. Make them no heauier then God maketh them, by impatience, frowardnesse, and loosenes of heart. God sometimes layes on a little finger, and the froward heart laies on the whole hand and loynes, to make the burden heauier with faithlesse heauines and distrust, which is but

an

an addition of new and worse troubles the the former. How inconsiderately do many men load themselves with troubles too light in themselves, and on the shoulders of wise men, who can make a virtue of necessitie, and step over a number of rubbes, which others stoope to remooue and infinitely toyle themselves? How do many in smaller troubles, as discourtesie of neighbours, unrulinesse of children, unfaithfulness of servants, smaller los-



ses and crosses in family-matters, give place to vnquietnes, impatience, and passion, till their folly haue (by seeking to ease their burden) increased it from a dram to a talent? And now how vnmeet are they for the seruice of God? how vnprofitable in any Christian societie? how sowre and heavy in countenance, disguised in speech, and impotent in their behaviour? All which testify the frowardnes of the heart, wherein had there been a dram of

Chri-

Christian wisdom & moderation, the passion had not swelled to the cause, much lesse so faire exceeded it.

5. Make not hast from vnder any affliction. *Hee that beleues, makes not hast.* But labour for a right vse of it rather then the remouall: attaine once a right vse, and doubt not of a good issue. Gold is not presently puld out of the fire so soone as it is cast in, but must stay a while till it be purged. As musitian straines vpon string, and

*Lenius sit patientia.  
Quicquid corrigere est nefas.*  
Horat.

5. Make too much hast from vnder them.  
I/a. 28. 16.

lets it not downe, least  
the harmony and mu-  
sicke be spoiled: So the  
Lord deales with his  
children, but neuer for-  
gets mercy nor mea-  
sure; nay, it is mercy so  
to measure them, as  
they may be purged by  
them.

Esa 37.9.

6. Obserue  
both the  
trialls and  
the fruits,

and *inquire*.

and *inquire*.

6. Obserue and mark  
thy troubles, and thy  
disposition in them:  
first, to grow vp in wis-  
dome and experience  
by them: thus thy *suffe-  
rings* wil becom whol-  
some *instructions*: Ob-  
serue where thou wast  
most pinched, and  
where-

wherein thou tookest  
the greatest cōfort: se-  
condly, to grow vp in an  
infallible hope of Gods  
goodnesse, and a good  
issue for time to come.  
For this, obserue Gods  
seasonable hearing of  
thy praiers, and the  
proofes of Gods helpe  
in most needfull times;  
which shall be a strong  
meanes to keepe thee  
from fainting, feares, &  
despaires for time to  
come. So did *Danid* in  
the case of the lyon and  
beare, and through all  
the 3. Psalme. Thus  
the Apostle from ob-

1. Sam. 17. 37.

seruatios of times past,  
gathers assurance for  
the time present, and  
to come, 2. Cor. 1. 10.  
—who deliuered vs from  
so great death, and doth  
deliuer vs, & in whom we  
trust, that he wil yet here-  
after deliuer vs. Third-  
ly, to bee able to com-  
fort others with such  
comforts as our selues  
were vpheld with in our  
troubles, 2. Cor. 1. 4.—  
which comforteth vs in  
all our tribulation, that  
we may be able to comfort  
them which are in afflicti-  
on, by the comfort where-  
with our selues are com-  
forted

forted of God. Thus to  
the godly ariseth light out  
of darknesse, sweet comes  
out of sowre, and out of  
the eater meat.

### CHAP. XIII.

*Rules of wisdom for  
prosperitie.*

**I**N prosperitie take  
these directions.

1. If riches increase,  
set not thine heart upon  
them, Psal. 62. 10. For  
why shouldest thou,  
considering the dan-  
ger how easie it is to  
wax wanton, how hard  
for a rich man to be sa-

Rules for  
prosperitie.

1. Consider  
the danger  
of it.

ued, how fewe by outward things are drawn to the loue of heauenly, how many are insnared and choaked with the, how fitting and vncertain they be, how certainly we must leaue them, or they vs, and come to account for them.

2. Be suspicious of thy selfe.

2. In the carriage of thy prosperitie bee suspicious of thy selfe, thankfull to God, and returne the glory of it to him of whome thou receiuest it. *David*, while he had libertie, easily strayed, *Psal. 119.*

67. Thankfulnesse is  
 Gods tribute, which  
 being denied him, he  
 re-enters on his owne:  
 Deut. 28. 47. Because  
 thou fearedst not the  
 Lord with ioyfullnes, and  
 a good heart, in the abun-  
 dance of all things, thou  
 shalt serue thine enemies  
 in hunger, in thirst, and  
 in neede of all things. So  
 doe many prodigalls.  
 ch. 3. Feare the crosse  
 before it come, and  
 provide for it. For  
 thing that I feared is  
 come upon mee, Iob. 3.  
 25. and he maled for his  
 changes. It was an ad-

Has aterna  
 fames con-  
 sequitur de-  
 per.  
 Has aterna  
 sitis.—Sen.

3. In thy son  
 calne pro-  
 uide for a  
 storme.



dition to the great  
plague of Babylon, Isa.  
46. 11. that evil should  
come on her, and shee  
not know the morning  
thereof. Destruction shall  
come upon thee suddenly  
ere thou be aware. There-  
fore cast the costs of  
religion and well do-  
ing beforehand.

Luk. 14. 28.

4. Think not  
thy selfe  
prosperous,  
if the church  
of God be  
not.

4. Neither account  
thy selfe prosperous if  
it be not well with  
Gods Church: Good  
will would not last  
as long as the ~~king~~ of  
the Lord was abroad, and  
his Lord to be in the field  
as a good childe being

COITB

in

in health mounes  
 and droupes for the  
 mothers sicknesse. Da-  
 uid thought it vnfit to  
 dwell in sealed houses,  
 and the Arke of God be  
 remore for the neglect  
 whereof, the Jewes  
 are reprooued, Hag. i.  
 4. *Neheemiah*; euen be-  
 fore the King, was of a  
 sad countenance; and  
 sorrowfull at heart, whe  
 he receiued euill ti-  
 dings of Ierusalem,  
 chap. 2. v. 2. *Hester* and  
*Mordecai* joyed not in  
 the greatest aduance-  
 ments, so long as the  
 sentence against the

2. Sam. 7. 3.

Hester 2.

in the  
 prophe-  
 cast eye on  
 others aff-  
 tions

Iewes

Iewes was vnreuerfed.  
And Moses might haue  
lived well, and at plea-  
sure, in Pharaohs court:  
but hee chose rather to  
suffer affliction with Gods  
people, then to enjoy such  
pleasures.

Heb. 11. 25.

5. In thy  
prosperity  
cast eye on  
others affli-  
ctions.

5. In thy prosperi-  
ty consider the afflicti-  
on and aduersitie of o-  
thers. The contrary  
hereof was the sinne of  
the Princes of Israel li-  
uing in prosperity. A-  
mos 6. 6. They lie on  
beds of iuorie, and  
stretch themselves on  
beds, drinke wine in  
bowles, and annoint  
them-

themselves with oile,  
but none remembered the  
affliction of Joseph. The  
like of Dives his inhu-  
manity towards Laza-  
rus. Yea sometime it  
shall be wisdom to  
goe into the house of  
mourning, which will  
strike a deeper impres-  
sion; and to visit others  
in aduersitie, and  
marke their speeches,  
who embraced these  
outward pleasures with  
greatest and sharpest  
appetite, and thou  
shalt find the affliction  
farre more bitter, and  
their sorrow in the  
losse

Eccles. 7. 2.

losse so much the sharper, as the loue was eager in inioying their peace : & perhaps they will tel thee, they were neuer such gainers by all their prosperity, as they were losers by it, or gainers by that present affliction.

### CHAP. XIII.

*Rules to carrie our speeches wisely, as those that aime at the Apostolicall rule of Christian circumspection.*

Rules for  
speeches.

**C**ONCERNING the  
ground of the  
Labour

Labour to get a good heart, for out of the abundance of the heart the mouth will speake. The heart of the wise guideth his mouth wisely, PRO. 16. 23. And, if the heart indite a good matter, the tongue will be the pen of a ready writer, Psal. 45. 1. Such as the heart is, such will be the speech: and therefore hee that hath no care of his heart, cannot be a good and carefull speaker. The Apostle requires gracious speech, Col. 4. 6. but that must come from a gracious heart:

1. Let words  
issue from a  
good foun-  
taine.  
Matth. 5. 18.

as Psal. 37. 30, 31. the  
mouth of the righteous  
will speake of wisdom,  
and his tongue will talke  
of iudgement: For the law  
of his God is in his heart,  
and his steps shall not slide.  
and Pro. 31. 26. She ope-  
neth her mouth with wis-  
dome, and the law of grace  
is in her tongue. On the  
contrary, a gracelesse  
heart cannot speak wel:  
Pro. 10. 20, 21. The bair  
of the wicked is little  
worth: The lippes of the  
righteous doe feede many;  
but fooles shall die for  
want of wisdom. The  
true reason, why many  
mend

mend not their badde  
speeches, is, because  
first they mende not  
their heart.

2. Concerning the  
matter of speech: 1. Be-  
cause all must be whol-  
some so much as wee  
may, therefore choose  
the best matters to talk  
of, matters of religion,  
faith, hope, & the way  
to saluation: for wise-  
dome alwaies chuseth  
the best. 2. If it bee  
chosen or offered, it  
concernes either God,  
or our neighbours, or  
ourselues. 1. If it con-  
cerne God, or any part

2. Let the  
matter be  
choise/

of



1. If it con-  
cerne God,  
what,

edit. 1. 1. 1.  
edit. 1. 1. 1.  
edit. 1. 1. 1.

of his name, attributes,  
word or workes, wee  
must speake most reue-  
rently, as those who are  
not worthy to take his  
name into our mouths.  
The precept is, Levit.  
19. 12. *Thou shalt not de-  
file the name of the Lord,*  
*but feare his glorious*  
*name.* Deut. 28. 58. And  
they defile his name,  
who in common talke,  
lightly and carelesly  
use his name, of God, or  
Lord, or any other of  
his titles in ordinary  
speech; and they, who  
are ordinarie or idle  
swearers and cursers &c

do

jesters

toasters in Scripture  
phrases, who are farre  
from trembling at his  
word, Isa. 66. 3. & those  
that mocke at sinne &  
Gods iudgements, and  
abuse or are vnthanke-  
full for any of his mer-  
cies. 11. If the matter  
of thy speech concerne  
thy brothers person,  
the rule is, to speake of  
the good thou know-  
est by him, behinde his  
backe: but of euill, not  
without calling, nor  
without greife; and be-  
fore him, or to him.  
Tit. 2. 15. Waine them  
that they speake euill of

2. If our  
neighbour

no man; but bee soft, and  
 shewing all meekenesse to  
 all men. Cōtrary where-  
 unto is scoffing, deri-  
 ding, cursing, railing,  
 bitter and slanderous  
 speeches, tending to  
 the offence of any mā:  
 yea, if mens speeches  
 may iustly offend vs,  
 wee must bee soft and  
 calme, shewing all  
 meekenesse, not ren-  
 dering rebuke for re-  
 buke, but passing by  
 his sinne, & spie in his  
 person the image of  
 God worthy to be re-  
 uerenced and loued. If  
 thou speake of his say-  
 ings

ings or actions, if they  
 be euil, speake as little  
 of them as may bee, if  
 they be doubtfull, con-  
 stitue them in the best  
 part: for loue is not su-  
 spicious, but *hopeth all  
 things*. Praise God for  
 his good actions: and  
 as for sinnes in him,  
 deale plainly and tru-  
 ly with him: *Leu. 19. 17.*  
*Thou shalt not hate thy  
 brother, but shalt plainly  
 rebuke him, and not suf-  
 fer his sinne upon him.*  
 Wee must not lie, dis-  
 semble, flatter, or sooth  
 up any in their sinnes,  
 which is a most ordi-

1. Cor. 13. 7

1. Cor. 13. 7

nary

3. If our  
felices.

nary sinne against this  
rule of wisdom. III.  
If the matter of thy  
speech concerne thy  
selfe, speake modestly  
without vanity or boa-  
sting: Pro. 27. 2. Let  
another man praise thee,  
and not thine owne lippes.  
Nay wee should rather  
extenuate and lessen  
the good in vs, if wee  
must needs speake  
of it, as Paul, I am the  
least of the Apostles:  
and in an others per-  
son, I know a man, &c.  
2. Cor. 12. 23. I did not  
203. Concerning the  
manner of our speech:

1. Cor. 13. 9.

Themañer.

First,

First, because euerie mans speech by nature is corrupt, therefore strue to make it *gracious, and powdered with salt*, Col. 4. 6. that is, wel seasoned and saourie, not saouring of the flesh and corruption, but we must driue out or drie vp the corruption of them, with the salt of grace. Against many, who powder their speech with oaths, and curses, and filthie rottennesse, or fond idle speeches, saouring of the filthy sinke and puddle within. Secōd-

bro

F I

ly,

2. Sincere.

3. Most earnest in things heavenly.

ly, it must bee iust and sincere, *the truth of our heart*, Psal. 15. 2. without dissimulation or lies, seeing God made the tongue to expresse the heart. A fearefull thing it is, that most mens speeches are turned into meere complement. Thirdly, it must be more earnest, ioyfull, and comfortable when thou speakest of heavenly things, the of earthly: *not iesting, or foolish talking, but rather giuing of thanks*, Eph. 5. 4.

4. Concerning the  
end

end of our speech: It must tend to *edification*, Eph. 4.29. to *feede many*, Prou. 10.21. and *minister grace to the hearers*. It must bend it selfe still for God, the defence of good men and actions, and the disgrace of sinne. Better no speech, then to no good ende. And yet many in their light, & idle speeches say, why I hope I doe no harme. Yea, but what good doth it? Shame wil not let thee say thou intendest edification. Therefore looke well vnto it.

4. The end  
of our speech  
edification.



5. The mea-  
sure.8. not too  
little.

Psal. 115. 5.

5. Concerning the measure of our speech: First, we must not speak too little, and omit gracious speeches when occasion is offered, as many dry and barren hearts and mouthes, haue not a word for God and goodnesse, that haue words enough, and more then enough in any other argument; like idols in good things, that haue mouthes, *and speak not*; or as if they were possessed with dumbe spirits, and not suffered to speake any good. Tell  
such

such a one of a good  
 farme, or bargaine, or  
 naturall things, & they  
 fauour and relish  
 them well enough :  
 whereas a good mori-  
 on strikes them dumb,  
 and makes them as fi-  
 shes out of their ele-  
 ment. Neither second-  
 ly, must our words be  
 too many : for in many  
 words are many sinns.  
*The foole multiplieth*  
*words, Eccles. 10. 14. &*  
*Prou. 29. 11. A foole pow*  
*reth out all his minde: But*  
*hee that hath knowledge,*  
*spares his words, Pro. 17.*  
*27. and he that refraines*

2. not too  
 much.

Ἐν πολυλογίᾳ  
 πολυμάρτια.

*his lips, is wise*, chap. 10. 19. It is folly to lay on more words then the matter requireth, and argueth impotencie of minde, and carries a shew or demonstration of passion, and excesse of affection, or pride in speaking.

6. The seal.

6. Concerning the season of our speech. All our words must be seasonable, as well as seasoned, that is, fitted to circumstances, times, places, and persons. Wisdome will seeke a season for good words: for there is a season  
 where-

wherein the prudent will  
keepe silence. And how  
good is a good word in due  
season? Prou. 15. 23. It is  
like apples of gold, and pi-  
ctures of silver. Hus-  
bandmen obserue sea-  
sons in sowing, and so  
must he that lookes for  
an harvest of his spea-  
ches: Abigail would  
not speake to her hus-  
band Nabal in his drun-  
kenesse, but when he  
had slept out his wine.  
Euery man is not capa-  
ble of euery good  
speach, nor no man at  
all times alike. There is  
an vnadvised opennes,

against which our Sa-  
uiour by his example  
armes vs, Ioh. 2. ult. He  
would not commit him-  
selfe to some, who are said  
to beleue in him, because  
hee knewe what was in  
man. Silence is best  
where no good can be  
done, as Christ was si-  
lent before the high  
Priest; & Rabsecar must  
not bee answered. To  
meet a man in the heat  
of his passion with  
good words, is to meet  
a beare robbed of her  
whelps: but let the pas-  
sion be calme, and then  
tel him how disguised  
and

*Circumspect walking.*

and vncovered he was,  
he wil perhaps belecue  
it.

---

**CHAP. XV.**

*Motines to looke to our  
tongue.*

1. **B**Ecause a good  
man cannot be  
an euill speaker : if the  
speech be naught, the  
religion is vaine, Iam.  
1. 29. Lying and accu-  
sing is the deuils work.  
2. Watching of good  
speech keeps out euill,  
which ingendereth to  
euill. Take vp *Dauids*  
resolution, *Psalms*. 39. 1.

**I**  
Motines to  
gouerne the  
tongue.

**2**

---

**F 5** *I thought*

against which our Sa-  
 uiour by his example  
 armes vs, Ioh. 2. ult. He  
 would not commit him-  
 selfe to some, who are said  
 to beleue in him, because  
 hee knewe what was in  
 man. Silence is best  
 whereno good can be  
 done, as Christ was si-  
 lent before the high  
 Priest; & Rabsecar must  
 not bee answered. To  
 meet a man in the heat  
 of his passion with  
 good words, is to meet  
 a beare robbed of her  
 whelps: but let the pas-  
 sion be calme, and then  
 tel him how disgraced  
 and

*Circumspect walking.*

and vncouered he was,  
he wil perhaps beleene  
it.

**CHAP. XV.**

*Motives to looke to our  
tongue.*

1. **B**Ecause a good  
man cannot be  
an euill speaker: if the  
speech be naught, the  
religion is vaine, Iam.  
1. 29. Lying and accu-  
sing is the deuils work.  
2. Watching of good  
speech keeps out euill,  
which ingendereth to  
euill. Take vp *Dauids*  
resolution, *Psalms*. 39. 1.

I  
Motives to  
gouerne the  
tongue.

2

**F 5** *I thought*



Iam. 2. 6. 8.

3

I thought, I will take heed  
to my wayes, that I sin not  
with my tongue: I will  
keepe' my mouth bridled,  
while the wicked is in  
my sight. And this is  
necessarie, because the  
tongue is an unruly mē-  
ber, as fire, and by this  
meanes shall become  
our glorie, and our bro-  
thers sheild. 3. God hath  
a time to call to recko-  
ning the words that are  
thought but wind, Psal.  
50. 20. 21. even every idle  
word, Matth. 12. 36.

*Chap.*

CHAP. XVI.

*Rules of wisdom concerning our actions, that in all of them we may shew forth Christian prudence and circumspection: and first in generall.*

**F**irst, every Christian is to examine the worke he is to doe, whether he be about a good worke, whereof hee may expect comfort. Gal. 6.3. Let every man proove his owne worke, and so hee shall haue comfort in himselfe.

Rules for  
our actions  
in generall.  
1. Examine  
what thou  
art doing

And

*Circumspect walking.*

This triall  
stands in 4.  
things.

1. Whether  
good in the  
matter.

Deut. 12. 32.

Ex. 1. 12.

And good reason: for  
his worke must bee tri-  
ed afterwards, and ther-  
fore it is wisdom to  
try it before hand. And  
the same rule of exa-  
mining it, is now, and  
shall be hereafter. This  
triall stands in foure  
things: 1. Whether it  
be good in *it selfe*, and  
in the matter of it: if it  
be lawfull, if it be com-  
maunded. The rule for  
the goodnesse of any a-  
ny action is the word of  
God: *What I command  
thee, that doe onely.* Or  
els it will be asked, *who  
required those things at  
your*

*Circumspect walking.*

your hands? And for the matter of our actions, we haue a speciall rule, Phil. 4. 8. *Whatsoever things are true; honest, iust, pure; whatsoever things pertaine to lone, and are of good report; if there bee any vertue or praise, thinke on these things.* And Rom. 12. 17. and 1. Cor. 8. 21. *Provide things that are honest, not onely before the Lord, but also before men.* 2. Examine whether it bee good in the doer, vndertaken by vertue of a speciall calling, and answerable to  
that

2. If good in the manner.

that duty which himselfe oweth to God or man. God vpholderth the societies of men by *order*; which is, when euery man keepes his owne standing, and euery one mooues (as the fenerall starres) but euery one in his owne spheare, not troubling the motion of another. So publike men should attend the publike office; and priuate men reforme in priuate, but let the publike alone. For Christ reprooued *Peters* curiosity, in asking *what Iohn should do,*

Ioh.

*Circumspect walking.*

Ioh. 21. 21. And the  
sonnes of *Scena* wanted  
calling for an action  
that was good in it  
selfe, and therefore  
were torne and woun-  
ded of the deuill. 3. Ex-  
amine whether it bee  
good in the circumstā-  
ces, seasonable and  
conuenient, or whether  
the season serue not for  
some better action  
then that. For wisdom  
will intend of necessa-  
ries the most necessa-  
ry, and of profits the  
most profitable. 4. Ex-  
amine whether the a-  
ction now to bee done

3. If good in  
circumstan-  
ces.

be

1. If good in  
the ends.

be good in the ends of  
it, which especially are  
two, 1. Gods glory, 1.  
Cor. 10. 3. *Let all bee  
done to the glory of God.*  
2. The good and edifi-  
cation of our brethren,  
1. Cor. 14. 26. *Let all be  
done to edifying: yea see-  
king their profit in  
some cases about our  
owne. Then,*

2. Finding  
the action.  
good, spoile  
it not by ill  
handling.

*Secondly*, if by exa-  
mination we finde the  
actions good in them-  
selues, in vs, in circum-  
stances, and endes, we  
must bee carefull wee  
spoile not good acti-  
ons by ill handling, but  
endea-

*Circumspect walking.*

endeauour to do good  
actions well, and to  
good matter adde a  
good māner of doing.  
Now the right manner  
of doing a good action  
well, stands in three  
things: To vndertake  
them holily: To doe  
them sincerely: And to  
finish them humbly.  
The first is, when wee  
beginne them with  
prayer: for as in all  
matters, small & great,  
we are to take counsell  
at Gods mouth; so we  
are to begge leave and  
blessing at least secretly  
to our selues, without  
which

The right  
manner of  
doing a  
good action  
in 3. things.

I



*Circumspect walking.*

which nothing is sanctified vnto vs. The second is, when we doe things sincerely, as in Gods sight, with a good heart, and keeping good consciences; that a man if he be questioned in any thing, may be able to say with *Abimelech*, Gen. 20. 5. *With an vpright heart did I this thing; and whatsoever may befall him for well-doing, he may appeale to God with Hezekiah, and say, Lord, remember that I have walked vprightly before thee.* The third

Esa. 38. 3.

which

is,

*Circumspect walking.*

is, when in effecting all our best actions we labour to see our defects and wants, and mourne that we neither do that we should doe, nor in the manner we should. Whereof there will be three notable fruits: 1. This will breed and nourish humility, 2. It will driue vs out to Christ to get a couering, 3. It will make vs ascribe all the glory of our actions to God, of whom we haue not on- ly all the power, but e- uen the will and pur- pose; ; Phil. 2. 13. *For it*

is God that worketh in you  
both the will and the deed,  
according to his good  
pleasure.

### CHAP. XVII.

*Rules to carrie workes  
of mercy wisely.*

Rules for  
workes of  
mercie.

1. Mercie  
must pro-  
ceed from  
faith & loue.

**I**F our actions con-  
cerne others, then  
they be works either of  
mercie, or of iustice:

For workes of mer-  
cy much wisdom is  
required, and that is  
shewed in these parti-  
culars. 1. See thy cha-  
rity come from a good  
ground, namely from a  
heart

*Circumspect walking.*

heart qualified with  
two graces: 1. Faith: for  
*whatsoever is not of faith,*  
*is sin,* Rom. 14. 23. Thou  
must first give thyselfe to  
the Lord, and then to his  
Saints, 2. Cor. 8. 5. Thy  
mercy must issue from  
the sense of Gods mer-  
cie in Christ to thine  
owne soule, apprehen-  
ded by faith in Iesus  
Christ. Bring forth  
fruit in this vine. 2. It  
must proceed frō loue.  
Works of mercie must  
come from the foun-  
taine of a mercifull  
heart, Rom. 12. 8. *Hee*  
*that distributeth, let him*

Ioh. 15. 1.

*doe*

*Circumspect walking.*

Not it of simplicitie, that  
is, out of meere com-  
passion, not out of any  
by & sinister respects.  
For if I feede the poore  
with all my goods, and  
want loue, it profiteth me  
nothing, 1. Cor. 13. The  
reason is, because the  
Lord lookes more at  
the affection then the  
action. Whence many,  
not giuing out of a ten-  
der heart, sympathi-  
zing and fellow-fee-  
ling their brethrēs mi-  
sery, loose both their  
gift and reward. What  
comfort or help is in  
that worke of mercy,  
which

*Circumspect walking*

which is wrong out by  
importunity, or by  
strength of law, or for  
shame least a man  
should be noted, or by  
terror of conscience,  
when a man would heale  
the gripes of a galling  
and accusing consci-  
ence, by giving away  
at his death a little ill-  
gotten goods to the  
poore, which were  
none of his to give but  
to the right owners: or  
when out of desire of  
praise, or out of super-  
stition, when a man  
knowes not else what  
to doe with his wealth,  
but

*... walking.*

... some must haue it  
if out of any of these  
respects, all is lost.

...  
... of merc-  
...

1. In gene-  
rall, all.

Eccleſi. i. 7.

2. Concerning the  
right subiect of workes  
of mercy: *Doe good vnto  
all, but especially to the  
household of faith, Gal. 6.  
10. To all viz. the poore  
that are not able to re-  
compence vs ; not loo-  
king for recompence of  
man, but casting our  
bread vpon the waters,  
where there is no like-  
lihood of euer reaping  
it againe. And so all, e-  
uen our enemies who  
stand in need of vs, and  
such as vsually doe and  
will*

*Circumſpect*

will recompence our  
good with euill, Rom.  
12.14. Mart. 5.44. And  
good reason: for first,  
all haue our flesh, Isa.  
58.7. from which wee  
*muſt not hide our face.* 1.  
All haue Gods image  
on them, which wee  
muſt not reſuſe. 2. Her-  
by we ſhall be likeſt to  
God, who doth good  
to all, and to vs beeing  
enemies: and attaine  
the moſt difficult pra-  
ctiſe of the law. 4. We  
ſhall hereby maſter the  
corruption of our own  
heart, which luſteth af-  
ter reuenge, and per-

For 4. rea-  
ſons.

Y

2

3

4

G I haps.



*Circumspect walking.*

haps ouer-master the malice of our aduersaries, at least make them inexcusable.

In speciall  
the faithfull

*But especially to the household of faith: because here is Gods image renewed, here is one of the blood and kindred of Christ: and if the good Samaritan was commended for mercy shewed to a stranger, how much more will the Lord Iesus accept that which is done to one of those little ones that beleue in him, as done to himselfe?*

Mat. 25. 45.

3. Concerning the  
matter

matter of mercy: The greatest mercy we can shew to any, is toward their soules, which stands in instructing the ignorant, in counselling the weake, in forgiuing offenders, in admonishing or correcting him that erreth, comforting distressed consciences, and confirming them that are in good wayes. This therefore must be obserued, in all corporall mercy to ioyne spirituall, labouring in all the other the good of this: and especially to pray

3. the matter of mercy.

1. To the soule.

2. to the bo.  
die.

for such mercies from  
God for them, as nei-  
ther we nor other men  
can minister vnto the.  
And though that be to  
be done, yet the other  
also must not bee left  
vndone, but we must be  
mercifull to the out-  
ward man of our bro-  
ther, in giuing, lending  
freely, cloathing, fee-  
ding, visiting, prote-  
cting from violence,  
&c. For this is mercie  
actuall and acceptable,  
fitted to that rule, 1.  
Ioh. 3. 18. that we shewe  
*mercie not in word and  
tongue, but in deed, and in  
truth.*

*Circumspect walking.*

truth. This age aboundeth with mouth-mercy, which is good cheap, but a little handfull were better then a great many such mouth-fulls.

4. Concerning the measure of our mercy: We must be mercifull in the highest degtee that wee can get our hearts vnto, and be as like our beauenly Father in mercifulnes as may be. The rule is, 1. Cor. 16. 2. that euerie man lay vp and distribute as God hath prospered him, that is, according

4. The measure of it, to our ability.

Gal. 6. 7.

*Manus pauperis,  
Christi gazo-  
phylacium.*

to his ability: for he that  
sowes sparingly, shall reap  
sparingly. Doubtlesse  
men would not bee so  
niggardly and sparing,  
if they knew, that what  
is mercifully bestow-  
ed is safest kept: he bo-  
somes, bellies, and  
mouthes of the poore,  
is the best treasurie to  
lay our goods in: and  
if we expected to reape  
after the measure of  
mercie at the last day,  
we would more liberal-  
ly sowe, Hos. 10. 12. Yea  
a poore man may bee  
bountifull in a little,  
which was the com-  
men-

*Circumspect walking.*

commendation of the poor  
widowe for her two  
mites, Luk. 20.

5. Concerning the  
manner of shewing  
mercy: *First*, it must be  
done seasonably and  
speedily when need is:  
Prou. 3. 28. *Say not vnto  
thy neighbour, Goe, and  
come to morrow, if now  
thou haue it with thee:  
for thou mayest be cut  
off from the opportu-  
nity, or that from thee;  
besides that thou omit-  
test a present duty  
which is enioyned,*  
Gal. 6. 10. *While we haue  
time, let vs do good: And*

6. The man-  
ner of shew-  
ing mercy.

1. Seasonably

*Circumspect walking.*

life is very vncertaine.  
*Secondly*, it must bee  
done chearefully: God  
loues a chearefull giuer:  
not groanningly, or  
grudgingly, as if euery  
penny were too much,  
as many pinch-pen-  
nies, who haue pounds  
enough for any lust or  
pleasure, doe part with  
pense to the poore  
Saints as from their  
ioints or eyes. *Thirdly*,  
it must be done wisely:  
true mercy is dispensed  
by iudgement. It spares  
not where God will  
punish, as *Sauv* cruell  
mercy. A glasse for  
Magi-

cheerfully.

1. Cor. 9. 7.

3. wisely.

*Circumspect walking.*

Magistrates, whose remissness can swallow any thing, and punish nothing, neither drunkenness, nor profanation of the Sabbath, nor swearing, nor inordinate walking. It is no mercy (out of extreame necessity) to releue strong rogues, wandering beggers, and able idle persons, but rather to punish and redresse them: nor to keep hospitality for drunkards, gamesters, and riotous persons, but a good man is mercifull, and measures



*Circumspect walking.*

4. Constantly

Gal. 6. 9.

5. Humbly.

his affaires by iudgment,  
Psal. 12. 5. Fourthly,  
mercy must be shewed  
constantly, according  
to the precept, *Be not  
weary of well doing*: let  
not the springs of our  
compassion bee euer  
dried vp; as we would  
neuer haue God weary  
of doing vs good. Fifth-  
ly, we must not rest or  
reioyce in any work of  
mercie as meritorious,  
but in the acceptance  
and couering of it, say-  
ing whē we haue done  
all we can, *Wee are un-  
profitable seruants.*

CHAP.

*Circumspect walking.*

**CHAP. XVIII.**

*Rules for workes and actions of iustice: in 1.  
the ground: 2.  
moderation.*

**I**N all our ciuill conuersatiō with men, see that our externall righteousness flowe from inward pietie. God in the morall law hath coupled the two tables as the vpholders one of another, *Thou shalt loue the Lord thy God, and thy neighbour as thy selfe.* Wee must loue man in God, and  
for

Rules for  
workes of  
iustice.

1. Concerning the  
ground.

for God. Christ aimed at both in the worke of our redemption, that wee should serue him *in righteousness as well, as in holinesse* all our dayes, Luk. 1.75. *Ciuill righteousness*, abstracted from piety, is *Pharisaicall* and vnfruitfull. *Giue to Cesar Cessars, and to God Gods.*

2. Concerning moderation of iustice.

Concerning moderation of iustice: Nener stand so vpon strict iustice, but that sometimes for peace we must depart from our right, according to the precept, Phil.

4.ver.

4. ver. 5. Let your equall  
minde be knowne vnto all  
men: and the practise of  
our Saviour Christ,  
Mat. 17. 27. who need-  
ed not, nor could  
haue beene compelled  
to pay tolle; but to cut  
off occasion of offence  
and contention, he de-  
parts from his right,  
and payes it: he might  
haue said, It is my right  
and I wil stand vpon it,  
and will not loose my  
freedome; and men  
thinke they say well, if  
they demand but their  
right: But our Lord, for  
our example, departed  
from

from his right, and accounted the preservation of peace better then his owne right. This rule is grounded vpon the common law of nature, which seekes the common good, & is as carefull of the neighbours good as his owne. Contrary whereunto is that deuillish and carnall speech, *Every man for himselfe, and God for vs all:* and yet it is come into common practise, against all rules of nature and Scripture.

CHAP. XIX.

Rules of wisdom for iustice, 1. Commutative, 2. Distributive, 3. Promissive, 4. Retributive.

**C**oncerning iustice commutative, in contracts & bargaines, some rules concern the seller, and some the buyer.

The seller must not abuse or wrong the buyer, neither in the kind, nor quantity, nor qualitie of his commodity, concealing the defect,

1. Iustice  
commuta-  
tive.

defect, with that profane protestation, *Caveat emptor*: nay the caveat is for the seller, who would not be deceived in his bargaines with oathes, lies, tricks; and so is bound to doe to others: 1. Thess. 4. 6. *Let no man oppresse or defraud his brother in any matter*: Here the holy Apostle condemnes fraud by two reasons; 1. from the neare coniunction we haue one with another, *hee is our brother*, in flesh, and in faith: 2. from the certainty of Gods wrath,

*For*

For the Lord is the auen-  
ger of all such things.  
Leu. 19. 11. Ye shall not  
steale, nor deale falsly, nor  
lie one to another. And in  
Ezek. 22. 12. 13. a fear-  
full destructiō is threi-  
ned against Ierusalem,  
for bribes, vsury, fraud,  
and oppression. Where  
by the way, Vsurers  
may doe well to consi-  
der amongst whom the  
Lord these rankes thō.

The buyer also must  
not entertaine the sel-  
ler with words of diffi-  
mulation, yllfying the  
thing, to buy it beneath  
the worth, Prover. 20. 14.

kind

nor



nor detain the price beyond the agreed time, as many do whose care is to get into debt, and take vp more commoditie in one yeare, then they mean to pay in twenty; and when all is done, pay pounds scarce with crownes. A little more safe the euery then that by the high way, neuer a whit more honest or iust.

2. Iustice distributive.

In iustice distributive, neuer forget that golden rule, to doe as we would be done vnto. *Math. 7. 12. unless ye would that men*

100

should

should doe vnto you, that  
doe yee vnto them: for this  
is the Lawe and the Pro-  
phets: the royall law, Iam.

2. 8. that is, the Kings  
law, and the cheife of  
all lawes which con-  
cerne our neighbours.

*Obiect.* But here the V-  
surer hath a text for  
himselfe, saying, I  
would willingly pay  
tenne in the hundred if  
I had need, and there-  
fore I may take so. *Ans.*

1. This must be ordered  
by grace, and the word  
of God, not by mens  
blinde and depraued  
iudgment. 2. This ge-

nerall

nerall rule must guide  
vs where wee want a  
speciall word, which  
we have in the case of  
Usurie. 3. It is false that  
thou sayest; thou wouldest  
not pay vse, if thou  
couldst borrow freely;  
therefore if in thy need  
thou wouldest borrow  
freely, lend freely. Others  
having over-  
reached their neigh-  
bours, say, They may  
& must make the most  
of their owne, and they  
forced not their wares  
on them: But tell mee,  
wouldst thou be over-  
reached or deceiued?

or

or wouldst thou haue  
another to make ad-  
vantage of thy necessi-  
ty or simplicitie? I  
knowe thou wouldst  
not: *Goe thou, and do the  
like.*

Luk. 10. 37.

Concerning pro-  
missiue iustice, in pro-  
mises and covenants,  
the rule is this, That all  
lawfull promises must  
be kept, suppose they  
were made neuer so  
rashly, to persons neuer  
so bad, though to the  
verie great hinderance  
of the partie making  
them. I explain it thus:  
First, I say, a *lawfull pro-*  
*mise*

∴ Iustice  
promissive

*Iuramentum  
non sit vincu-  
lum iniquita-  
tis*

1. Sam. 15.

mise, not such as Herod made to Herodias, to giue her Iohn Baptists head in a platter: for of such it is well said, *Rescinde fidem, In turpi voto muta decretum*, Break thy word, and change thy determination: so did David in Nabals case. But if it be lawful, thou must not be perfidious or slipperie, as many like ecclescan slip out of most faire and cautelous contracts for their owne aduantage. *Obiect.* What if I haue done it rashly? *Ans.* Repent of thy rashnes, but

but performe thy promise. *Obiect.* What to a lewd fellow, or an heriticke? *Ans.* Papists say, no: A position that hath covered and coloured more horrible treachery and perfidiousnesse, then ever was found among the heathens. But *Ioshua*, when he was circumvented, and drawne in by lies and deceit, to make a rash couenant with the *Gibeonites*, strangers to the Couenāt of grace, did faithfully keepe it: and when *Saul* many hundred yeares after

did

*Con: Constan.  
fides non ser-  
uanda cum  
haereticis.*

did breake that contract, hee was plagued with sore famine, which could neuer bee asswaged but by the death of his sonnes, 2. Sam. 21. 6. 14. So in the Turkish history: The story of *Ladislaus*, suddenly breaking the truce made for tenne yeares, with *Amrathes* the great Turke, by the counsell of Pope *Eugenius*, sheweth in the event, the wickednes of that position and practise, by the effusion of much Christian blood, and the confusion of as  
many

many as had hand in  
that treacherous coun-  
sell. *Object.* But I shall

bee greatly hindred.

*Ans.* Acknowledge thy  
crosse, make a good vse  
of it, but performe thy  
promises: *who shall  
dwell on Gods holy moun-  
taine? hee that sweareth  
to his owne hinderance,  
and changeth not, Psalm.*

15.4. Take heed of for-  
feiting heauen for a lit-  
tle earth.

Concerning iustice  
retributive, in borrow-  
ing and lending, Rom.  
13.8. *Owe nothing to any  
man save lone. Doth not*

4. Iustice re-  
tributive.



nature teach vs to give  
euery man his due: and  
doth not grace teach  
vs to deale iustly, a  
maine point of which  
iustice is to pay debts?  
But our rule aimeth at  
two things: First, to  
keep out of debt as  
much as may bee: *Owe  
nothing*: and that is by  
auoiding the means of  
debt: as, 1. to liue aboue  
ones degree and abili-  
tie, to neglect frugali-  
tie and moderation: 2.  
drinking, gluttonie,  
wine, tobacco: 3. buil-  
ding, purchasing, ward-  
robe: 4. suretiship, and

rash

rather vndertaking of others payments: 5. gaming, dicing, whooring: 6. vsurie. All which directly make against this rule of iustice.

Secondly, to get out of debt beeing in, and make due and timely satisfaction, and not as many, who force their Creditors to recover by lawe, what was in loue lent them. What is the generall voice of men in their trades, but complaints of mens vnfaithfulness, whiles many make no consi-

ence of paying debts, others can pay some to keepe their credit, or all to be trusted againe, but few pay any of conscience, because of the commaundement? *Obiect.* But I am not able to pay my debts. *Answ.* Then Go and humble thy selfe to thy Creditor, Pro. 6. 3. purpose and promise to pay all when thou art able. *Obiect.* So I shal vtterly impoverish my selfe. *Answ.* 1. Is not a little with righteousness, & peace with God and thy conscience, better then a great

great deale with iniquitie? 2. Consider how God blessed a little to that poore widow, that sold all to pay her debts, 2.King. 4. 7. her oyle was increased till shee had enough for her Creditor, and her selfe.

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CHAP. XX.

*Rules of wisdom for our owne necessarie actions, in respect of their 1. order, 2. subiect.*

**T**He fourth sort of rules for actions, respecteth such as con-

Rules for  
necessary a-  
ctions.

1. Ground.  
Thou wast  
sent into this  
world for  
necessary  
businessse.

cerne our selues, and  
these are either neces-  
sarie or indifferent a-  
ctions.

We were sent into  
this world to doe some  
necessarie businessse,  
which we must intend,  
and not waste our time  
in impertinent things.  
The master that sent  
his seruants into the  
vineyard, sent them in  
to worke. Doe wee  
thinke that God sent  
man into the world to  
play and sport, for his  
recreation sake or idle-  
nesse, yea or to eate and  
drinke, and onely to  
get

get what to maintaine  
himselfe by? No, but  
for some thing beyond  
all these; else his ende  
were not beyond the  
bruite beasts. Or can we  
thinke that God hath  
giuen men gifts of rea-  
son, vnderstanding,  
iudgement, and means  
of nature and grace, for  
the culture of all these,  
onely to enioy outward  
things, to feed their  
pleasure and appetite,  
which they might fully  
enioy without all these  
gifts? No, but the Ma-  
ster gaue his seruants  
talents to traffique with-

v H 4 all,

all, to make their Lord  
and themselves gain-  
ners. We must there-  
fore acknowledg some-  
thing to be absolutely  
necessarie, vnto which  
all other things are ne-  
cessary but respectiue-  
ly, and carie our selues  
vnto euery thing ac-  
cordingly. If we would  
know what that is,  
which is absolutely ne-  
cessary, our Saviour  
tells vs, *One thing is ne-  
cessary*, namely to know  
how a man may come  
into Gods fauour and  
be saued; and all earth-  
ly things are respe-

Luk. 10. 42.

ctiue

Stively necessarie, so farre as they conduce to this. To knowe the vertue of Christs death and resurrection, is absolutely necessary; all things are to be counted but drosse & dung vnto this, Phil. 3. 10.

But in all necessary actions, the rule of wisdom requires that the most necessary action be done first and most: Eccles. 9. 10. *Whatsoever thy hand shall finde to doe, doe it with all thy might.* Nothing in the world is so necessary, as to repent vs of sin past, and

2. For the order: The most necessarie things must be done first.



the season for it is the present time, *to day*. Nothing so necessarie as amendment of life for time to come: therefore doe it now: Delays in all things are dangerous; in this, often deadly. And this most necessarie busines must be done most. Well said *Augustine*, Hee must needs faile in necessaries; who ouerflowes in superfluities. How thē can men answer the wasting of their liues and time in pleasures, recreation, eating, drinking, buy-  
ing,

*Deficit in necessarijs, qui redundat in superfluis.*  
August.

ing, selling, and fiedome finde in their hands the businesse which tends vnto eternall life? A good rule therefore it is, often to examine our selues thus: What am I doing? and whether in all inferiour things doe I aime at the cheife? In eating I must not forget the bread of life. In recreation & pleasure, I must cheifely affect the pleasures of Gods house. In buying and selling, I must specially help forward my purchase of eternall life. In  
my

my earthly calling I must expresse the calling of Christianity. This is the way to doe *the one necessarie thing* most of all.

1. For the subiect: The most necessary actions of euill men are euill.

2. Most necessarie actions in euill men are euill: the best actions of the vnregenerate are finnes: and therefore it is most necessarie to be a good man. The truth hereof appeares, because a man may doe what God commands, and omit and forbear a worke prohibited, & yet sin in both: for example; *Aristides* practi-

sed

sed iustice most strictly;  
yet herein hee sinned,  
because it was no work  
of faith. *Alexander* con-  
quering *Darius* viola-  
ted not the chastitie of  
*Darius* his wife and  
daughters, but forbare  
this prohibited & sinful  
action; yet therein hee  
sinned, because hee for-  
bare not of good con-  
science. But wee must  
know, that this sinne li-  
eth not in the substance  
or matter of the worke,  
which is materially  
good, but in the vice of  
the doer, and manner  
or ende of doing: nei-  
ther

ther are these finnes in  
themselves but only by  
accident.

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**CHAP. XXI.**

*Rules for necessarie acti-  
ons, in respect of the  
meanes, and the or-  
der of the two  
Tables.*

4. For the  
meanes.

The best a-  
ction may  
not be thrust  
on by euill  
meanes  
Rom. 3. 8.

**N**O action is so ne-  
cessarie, as it must  
bee thrust on by euill  
meanes. We must not  
doe the least euill for the  
greatest good, which was  
Lots sinne, to procure  
good by euill; neither  
yeeld to a lesse euill to

pre-

present a greater, in evils of sinne. In ciuill things, it is a most necessarie thing to preserve life; but not with a lie, vsury, Sabbath-breaking, or going to witches: Life is not so necessarie as without separation to cleave to that which is good. In spirituall things, to preach the word is so necessarie, as *Paul* cries woe vpon himselfe if he doe not, because the flocke of God depends vpon him: But if I may not preach, vnlesse I wound my conscience,

1. Cor. 9 16.

by

by compounding with  
heretikes, & blending  
truth with error; I must  
neuer preach, but leaue  
the care of the Church  
to God, who without  
my lie, will prouide for  
the good of it. Thus *E-*  
*lijah* fled and left his  
ministry, because hee  
could not exercise it,  
vnlesse he would haue  
receiued *Baals* ceremo-  
nies, and flattered with  
the *Baalites*; & if he had  
not thus forsaken his  
place, he had forsaken  
the Church. Great *A-*  
*thanasius* chused rather  
to leaue his Church,  
then

then to yeld any thing  
to the *Strrians*. Saint  
*Paul* knew, that after he  
went from *Ephesus*,  
*griuenous wolues* would  
come in not sparing the  
flocke: and yet because  
hee could not stay to  
preach, vnlesse hee  
would haue restored  
some Pharisaicall ob-  
seruations; and vnlesse  
for peace sake he would  
haue yeelded to the  
rites and image of *Dia-*  
*na*, he left the place, be-  
cause he must nor doe  
the greatest good by  
any euill meanes. Ne-  
uer let any thinke to  
thriue

A&amp;20.39.



thrive, by means which God hath accursed, and vpon which himselfe cannot pray for a blessing.

5. For the order of the two tables,

Duties of first table must be done first.

All necessarie actions must bee done according to the order of the Tables, euer esteeming the duties of the first Table, more necessary then they of the second. This is Christs own rule, Mat. 22.38. *This is the first & great commandment, and the second is like to this, both in respect of the necessarie binding, and of the end; for euen these*

these are a worship of God, if they be performed in faith, & for his commandement sake. Wherefore els did the Lord deliuer two Tables, whereas he might haue put all into one, but that he would preferre and claime the first place to duties that immediately concerne his worshippinge? From whence Diuines gather that rule of Antinomie and truth, That when the two Tables are opposed, and both call for necessarie duties, which both cannot

not be done at the same time, the second Table must giue place to the first: as, Act. 5. 29. *It is meet to obey God rather then man.* Magistrates must be obeyed; but the first Table derogates from the second, when both cannot be obserued. So in the Newe Testament, Parents and friends are to be loued; but if they be not hated for *Christ*, when both cannot be loued together, one cannot be *Christs* disciple.

But here be 3. caue-

ats:

are: 1. That a speciall  
 Commandement is  
 more necessary, and  
 dispenseth with all the  
 ten: & it is a principle,  
 that all Commaunde-  
 ments of both tables  
 run with one excepti-  
 on, *If God command not  
 otherwise. Thou shalt not  
 kill, nor steale, vnles God  
 command Abraham to  
 kill his sonne, and the  
 Israelites to rob the E-  
 gyptians. Thou shalt make  
 no grauen image, vnlesse  
 God commaund Moses  
 to make a brasen ser-  
 pent. Thus obseruati-  
 ons of immediate com-  
 mande-*

Three caue-  
 ats.

I

2

Mat. 23. 7.

maundements give all Soueraignty to God, who is to bee simply obeyed and acknowledged aboue his law. 2. Moral duties must take place of al ceremonies: The rule of Diuines is, that charity dispenseth with ceremonie, according to that, *I will haue mercie and not sacrifice*, because mercy is morall and sacrifice ceremoniall. So *Abimelech* gaue *David* the Shewbread which was not lawfull but in the case of necessary mercy. And it was superstition

tion in the Iewes,  
that they would rather  
suffer their cittie to be  
taken, then fight vpon  
the Sabbath day in  
their own defence. God  
allowes *an ox* to be pul-  
led out of a ditch, and  
led to water, and al-  
lowes a *necessarie* pro-  
uision for the body, vn-  
to which euē Sabbath-  
duties must giue place.  
3. Necessity (wee say)  
hath no law, but that is  
to be vnderstood in  
mans laws, when some  
sudden case fallerh out,  
so as the inferiour can-  
not haue recourse to  
the

Mat. 12. 11.

Exod. 12. 16.

the law-maker, that then he may interpret the law himselfe, and breake the letter of it, to follow the reason & intent of it: as in case of the murder of a theefe. But in the law of God, one only case doth dispense with it, and that is when necessity so altereth a fact, as it taketh away from it all reason of sinning: As for example; It is not lawfull to marie ones sister, but in the beginning of the world extreame necessitie altered this fact, and gaue dispensation. So

it

it is, not lawfull to take away that which is anothers, but extreame necessity makes it lawfull, because it is not anothers any longer, seing the law of nature it self maketh some things common in such extreame necessities. On the Sabbath wee must hold our selves strictly to Gods worship, but if an house be on fire, we may leave it without sin. Note the equity of that law, Deut. 23. 24.

25. *For the Lord thy God is a merciful God, he will not leave thee, neither will he forsake thee, neither will he forget thee.*

*I r Chap.*



## CHAP. XXII.

*Rules of wisdom for  
necessarie actions in re-  
spect of the scope and  
binding of them.*

**A**LL necessarie a-  
ctions, as they  
must begin with Gods  
will, so they must end  
with his glory. The end  
and scope of all our a-  
ctions must be God: 1.  
Because he made all  
things for himselfe. 2.  
He is the *alpha* and *omega*, the beginning  
from whom all is, and  
the end for whom, and

1. Scope.  
God must be  
the end of al  
our actions.

I

2

vnto

vato whom all must be  
 referred. 3. If in all in-  
 different things Gods  
 glory must be our aime,  
 much more in necessa-  
 ry: but so it is in indis-  
 ferēt things, as eating,  
 drinking, &c. 1. Cor.  
 10. 31. and, Rom. 14. 6.  
*He that eateth, eateth to  
 the Lord, or ought so to  
 doe.* 4. The very hea-  
 thens had a glimering  
 hereof, professing that  
 they were not borne  
 for themselves, but  
 partly their friends,  
 partly their countrie, &  
 partly God. But the  
 Scripture speaks more

3

4

plainly, that wee owe  
all our selues to God:  
something indeed we  
owe to our neighbour;  
but that is in and for  
God.

2. Binding.  
Necessarie  
duties must  
be done,  
what euer  
follow.

In the necessarie du-  
ties of religion, or our  
calling, we must hold  
our selues bound to  
doe them whatsoever  
follow. Two things  
commonly hinder vs  
herein, which we must  
arme our selues a-  
gainst: The first is  
feare of mens iudge-  
ments, faces, offence,  
and confusions; but wee  
must tread this vnder  
foot,

foot, if we haue a com-  
 mandement and cal-  
 ling to doe any thing,  
 as Paul did, 1. Cor. 4. 3.  
*I passe little to bee iudged*  
*of any man*: neither fea-  
 red he any persecution  
 or trouble, so he might  
 finish his course with  
 ioy. *Jeremie* must make  
 his browe of brasse, to  
 speake the word of the  
 Lord, chap. 1. v. 17. A  
 Christian must prepare  
 to passe through good  
 report, and bad report,  
 and to count neither li-  
 bertie nor life deare, yn-  
 to him. *Daniel* would  
 open his window, and

Dan. 6. 10.

pray as hee was wont,  
euen when his life was  
sought after. Secondly,  
euent of actions do  
often and much trouble  
vs: for remedie  
whereof obserue two  
rules: 1. That of the  
wise man, Eccles. xi. 4.  
*Hee that obserues the  
winde, shall not sowe:* it is  
a foolish husbandman,  
who for sight of a cloud  
either his seed time or  
haruest: So for sowing  
workes of mercie, he  
that sticks in doubts,  
and saith, I may be  
poore, or old, long dis-  
eased, full of children;

or

or persecuted for the  
Gospell, and must pro-  
vide for one, neglects  
his seed time by look-  
ing at winds & clouds.  
So many a carnall Gos-  
peller saith, If I should  
goe so often to Church  
as some, and be so for-  
ward in religion, I  
should loose much pro-  
fit, and incurre much  
rebukes and reproa-  
ches. Therefore 2. we  
we must learne to leaue  
euents and successes to  
God: for it is not in  
man to direct his steps,  
God disposeth as he  
pleaseth. The Saints of

God are often frustrate  
 of their godly purpo-  
 set, as *David* in purpo-  
 sing and preparing to  
 build an house for the  
 Lord: but 1. they loose  
 nothing if they doe  
 their durie: 2. Gods o-  
 ver-ruling hand will  
 dispose all to the best:  
 therefore there let the  
 rest.

**CHAP. XXVII.**

*Rules for actions indiffe-  
 rent: 1. in generall.*

**A** Great part of  
 mans life is spent  
 in the doing of naturall

and

be indifferent actions, which in themselves are neither good nor euill, but as they are viced: and being so common and ordinary, many sinnes creepe into them, because we take our selues free & loose to doe as we list in the: which conceit growes out of ignorance of Gods wisdoms, who by his word hath tied vs as strait in the vse of them as in things most necessarily inioyned. For there is no action in which we must depart from God. *Obiect.*

I < They



They are therefore indifferent, because they are neither commaunded nor forbidden, and therefore as they bee free, so be we also in them. *Ans.* Although there be no word commaunding or forbidding, yet there is a word directing and ordering in them, as we shall see in some generall rules concerning them all, and in speciall rules applied to some particulars.

Generall  
rules con-  
cerning all  
Indifferents.

The generall rules concerning them all, as  
meat, drinke, apparell,  
recrea

recreatiō, houses, marriage, and the like, are these :

**I.** The most indifferent action that is, must be vsed by warrant and leaue from God : warrant is from the word, leaue is by prayer, and thus must every creature of God be sanctified by the word and prayer, 1. Tim. 4.15. Our meat, our apparell, our houses, our recreations must all be vndertaken and vsed, *First*, by the warrant of the word: for else it cannot bee done in faith, Rom. 14.23. and

**I**

1. The most indifferent must be by Gods 1. warrant, 2. leaue.

vd 111111  
111111

Former by  
the word.

what-

I

latter by  
prayer.

Read.

whatsoever is not of  
faith, is sinned. The  
word must direct me in  
this particular meate,  
apparell, recreation,  
that it is lawfull in it  
selfe and to me, or else  
I sinne in it. Secondly,  
by prayer: for we must  
lift vp our hartes at least  
in the vse of them all.  
1. In invocation for an  
holy vse, suspecting all  
our waies, and our in-  
clinations to corrupt  
our selues in every  
thing. 2. In thanksgi-  
uing for our libertie in  
all the creatures, that  
were iustly forfeited, &

-THE- W-

Gods

Gods blessing in them.

This neglected, 1. We may haue the creature, but want the blessing; haue bread, but not the staffe of bread; haue money, but not a bag to hold it, cloathes, but no warmth; marriage, but not the comfort of it: and so in the rest.

2. We doe not distinguish our selues from the bruit beasts, who liue by things before them, and neuer looke aboue them to the giuer. 3. We haue no riddle recovered in any of them, but they all re-

maine

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I

latter by  
prayer.

Reall,

whatsoever is not of  
faith, is sinne. The  
word must direct me in  
this particular meate,  
apparell, recreation,  
that it is lawfull in it  
selfe and to me, or else  
I sinne in it. Secondly,  
by prayer: for we must  
lift vp our harts at least  
in the vse of them all.  
1. In invocation for an  
holy vse, suspecting all  
our waies, and our in-  
clinations to corrupt  
our selues in every  
thing. 2. In thanksgi-  
uing for our libertie in  
all the creatures, that  
were iustly forfeited, &

I. I. I. I.

Gods

Gods blessing in them.

This neglected, 1. We may haue the creature, but want the blessing; haue bread, but not the staffe of bread; haue money, but not a bag to hold it, cloathes, but no warmth; marriage, but not the comfort of it: and so in the rest.

2. We doe not distinguish our selues from the brutt beasts, who liue by things before them, and neuer look aboute them to the giuer. 3. We haue no riddle recovered in any of them, but they all re-

maine

I

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4

maine vncleane, as was signified in all the vncleane beasts, as all other had been, but that they were permitted by speciall leaue, without which wee are but vsurpers. 4. God is not acknowledged the author of our life and liberties, and so is deprived of his honour and homage, which no Lord among men will endure, in such as hold the least copy vnder them.

II.

1. The most indifferent must be done for God.

2. The most indifferent action that is, must be done for God, that

is,

is, to the glorie and  
honour of God; what-  
soever we eat or drink,  
Sec. 1. Cor. 10. 31. For  
while we take our part  
in the comforts of the  
creatures, God will not  
loose his part of them,  
that is, his glorie by  
them. Doth my eating  
and drinking make me  
heavie and unfit for the  
service of God; to per-  
forme it with cheere-  
fulnesse? Here I have  
sinned in a lawful  
thing: for God lookes  
to be served with cheere-  
fulnesse and a good heart,  
in the abundance of all  
things,



*things, Deut. 28. ver. 47.*  
Doth my apparel tend  
to pride vp & advance  
my selfe? This is a sin-  
full vse of a lawfull  
thing, wherein I should  
glorifie God. Doe my  
recreations and sports  
not onely iustle out my  
duties of Christianity,  
of reading, and medi-  
tating, & private pray-  
er; but ingrosse my  
time, so that I neglect  
my speciall calling?  
Herein I vse my liberty  
vnlawfully, and turne it  
into a wicked licenti-  
ousnesse: Recreation  
was neuer ordained  
by

by God to be an occupation, but onely an helpe vnto it.

3. The most indifferent action that is, must be vsed in loue, as well as in faith, to edification, as well as in sanctification. This generall rule is in 1. Cor. 14. 26. *Let all things be done to edifying.* Rom. 14. 21. *It is euill to eat with offences* and it is good, neither to eat flesh, nor to drinke wine, nor to do anything whereby thy brother stumbleth, or is offended, or made weak: and Paul would

### III.

3. The most indifferent must be vsed in loue.

1. Not offending others.

neuer

never eate, rather then  
 offend a weake bro-  
 ther. In case of offence,  
 indifferēt things loose  
 their indifferencie, &  
 become sins, and must  
 not be done, bee they  
 neuer so small, neuer  
 so profitable, neuer so  
 powerfully enioyned  
 by authoritie, because  
 an higher authoritie of  
 God, bids vs not offend  
 our brother; the con-  
 science of our brother,  
 must bee more tender  
 vnto vs, then our own  
 peace and preferment.  
*Daniel & his fellowes,*  
*refusing the Kings*  
*meat,*

Dan. 1. 8.

meat, might seem very  
unwise, and too strict,  
for so small a thing to  
loose the Kings favour,  
& their own aduance-  
ment: but it was not  
stowardnesse in them,  
nor disobedience to the  
King, but conscience  
& obedience to Gods  
commandement, in a  
case offensive to them-  
selves and others: so  
they would not do the  
least euill for the grea-  
test good. So, is this  
garment lawfull to me,  
and offensive to other  
of Gods children? The  
haue I no libertie in it.

Is this eating, or drinking, or tobacco-taking lawfull to me, and may it offend in circumstances? I must avoid occasion of offence. Is this sport and recreation lawfull in it selfe and to others, but is it offensive in me a publik man a professor, a preacher? Will dome teacheth to refraine it. So the Apostle saith, *All things* (that is, indifferent, of which he there speaks) *are lawfull, but all things are not expedient.*

1. Co. 10. 23.

Now as we must be  
farr from offending

any

any, so our endeavour  
must be to build vp our  
brethren and our selues  
in the vse of every in-  
different action. *Quest.*  
How may that be? *Ans.*  
When in the ciuill vse  
of them we adde some  
spiritual meditation, as  
Christ whē he spake of  
bread, stirred vp the  
people to meditate on  
and labour for the food  
that abideth to eternall  
life: so in eating and  
drinking we should  
sometime thinke of  
feeding on Christ, the  
true bread and water of  
life; in putting on our  
cloaths

2. But build-  
ing the vp.

cloathes, of putting on  
 Christ as a garment, of  
 putting them off, of  
 putting off the old  
 man and the lusts ther-  
 of: in marriage, of the  
 cōtract between Christ  
 and the faithfull soule;  
 in our iournies abroad,  
 and returns home,  
 meditate with the A-  
 postle *Paul* of our be-  
 ing from home, and at  
 home with the Lord,  
 &c. Thus shall we che-  
 rish and refresh our  
 soules with our bo-  
 dies.

IV.

104. The most indiffer-  
 ent things must be v-

fed

ed in sobriety and moderation; and this is, I. When we vse them as helps, not hindrances to our calling, generall or special, but our harts are kept by them in a fitness vnto both. This is our Saviours rule, Luk. 21. 34. *Take heed that your hearts bee not oppressed with surfeiting or drunkennesse, or the cares of this life, that that day come vnawares.* 1. 2. When we exceed not in them our ability and degree, but square our selues to the most sober of our age and condi-

4. The most indifferent must be vsed in sobriety.

I

2

plod

tion



tion: The neglect of  
 which rule makes the  
 feast of churlish Nabal  
*like the feast of a King*  
 and brings soft apparell  
 out of Kings houses into  
 very cottages, to the  
 great confusion of all  
 degrees, so as euery  
 man is out of order, the  
 seruāt more gallant the  
 his Master or Mistris,  
 schollers araied in vn-  
 seemly sort like sould-  
 diers, the Gentleman  
 like a noble man, and  
 the carter like a cour-  
 tier, and euery degree  
 many degrees beyond  
 it selfe, 3. When wee

hold them indifferent  
not in our iudgement  
only, but also in affecti-  
on; keeping the com-  
mand of these, and be-  
surd they commaund not  
vs: 1. Cor. 6. 12. *All  
things are lawfull for me,  
but I wil not be brought  
vnder the power of any  
thing: and, 2. Cor. 7. 30.  
Wee must reioyce in the  
creature as not reioycing;  
use it as not using; buy-  
sell, and haue a wife as not  
hauiug. This is to affect  
indifferent things in-  
differently. Contrarie  
whereunto is that ex-  
cessive desire and vse of*

*Dinitia mea  
sunt, non  
ego dinitia-  
rum. Senec.*

any creature, which makes our seruants our masters, and puts vs out of possession of them, that we may be possessed by them, as when riches haue our harts, and we haue not power to commaund them to any good vse; the heathē disclaimed this slauerie, *My riches are mine* (said Seneca) *not I my riches*: would God Christians would say so much, to whom grace offers better things. So when a man or woman haue enslaved themselves to any

crea-

creature; & made it a  
tyrant & commander,  
as insatiable drunkards,  
who can no more be  
without strong drinke  
or wine, then the fish  
without water, or the  
fowls without aire: The  
mule (they say) must  
haue the bag hang by  
his mouth; and these  
must haue the bottle or  
pot at their elbow con-  
tinually. Others that  
so addict themselues to  
that bewitching weed,  
Tobacco aboue al rea-  
son, set more thoughts  
vpon it then they be-  
stow vpon God, be-

flow more time on it  
by ten parts in one day  
then vpon Gods ser-  
uice, yea then vpon a-  
ny profitable calling;  
bestow more charge  
vpon it then vpon all  
pious and charitable v-  
ses, through the yeare:  
yea serue it as their God  
night and day, and al to  
turne their bodies into  
chimnies, their blood  
into soot, their best &  
radicall humour into  
smoake. This is an in-  
temperate and sinfull  
vse of a creature in it  
selfe good if physically  
vse: for we condemne

not

a 21

not

not drinke, when we  
condemn drunkennes,  
but the drunken vse of  
it. Neither can these  
dry drunkards more  
iustifie their sinne then  
the moist, nay far lesse,  
seeing the one is or-  
dained for common  
vse, so is not the other.  
But without compa-  
ring them together, it  
is a great sinne to be a  
slave either to a pot or  
to a pipe.

5. In all indifferent  
actions, wee must en-  
deavour so wisely to  
passe them, as we doe  
not for them loose any

V.

5. For no in-  
differents  
forgoe bet-  
ter things  
then they are,

K 3

thing

1. Time.

thing, better then they, such as are, 1. Time men must not cast away much time in the. We should eate out as little time with our meat as we may, much lesse play away our time. Women must be conscionable to spend as little time as may be in arraying and trimming themselves: for time is better then apparell. Neither for wealth must wee exchange our time, but that wee reserve speciall times for better ends: for all the wealth

on

on earth will not buy  
an houre of time. 2.

3. Good  
name.

Our good name is bet-  
ter then any indifferent  
thing, and ought to be  
more pretious then the  
sweetest ointment: we  
must not eate & drink  
to be counted gluttons  
and drūkards: nor play  
in excesse to be coun-  
ted dicers and game-  
sters, which are infam-  
ous names, and such  
persons were banished  
out of the heathens  
Common-wealth: nor  
so appatell our selues  
as to bee accounted  
proud, garish, and wā-



3. estate.

ton: nor build to be accounted vaine and prodigall: but preferre our good names before the vse of these. 3. Our goods and portion of wealth which God hath giuen vs, are better then the excessive vse of any of these, and we must not waste our goods more then is fit for our estate. Men haue no warrant to venture great summes of money vpon a few casts at dice, or bowles, or other sports. We are not Lords of our goods, but stewards,  
and

and must be drawne to  
an account for them.  
Religion will teach a  
man good husbandry,  
and though it allow  
not onely a necessary  
& conuenient expence,  
but also for honest de-  
light and pleasure, in  
meat, drinke, apparell,  
recreation, building,  
&c. yet it allowes no  
prodigality, except in  
the case of godly and  
charitable vses, to the  
poore members of  
Christ. Oh how rich  
should some mean men  
be in good workes, if  
they had giuen that to

4. Vertues.

the poore which they haue lost in play? and who can say but one is farre better, farre more comfortable then the other? 4. Our vertues and graces are far better then any indifferēt thing, and therefore we must not loose these for the other. Against which rule they sin who in meates and drinckes loose moderation, sobriety, & temperance; and they who in apparell loose their humility and lowlines; and they who in recreation loose their patience, meek-

meeknes, loue, and  
peace; and they who  
in marriage loose their  
chastity and holinesse,  
&c.

By all which rules  
we see, how godlines  
takes not away the vse  
of Gods creatures, (for  
it onely giues libertie  
in them;) but orders  
the vse thereof, that  
they may be vsed in the  
iust measure of their  
goodnesse, and giue  
place to better; and re-  
straines vs no further  
then so, as the calling  
bee not exceeded, nor  
the rules of moderati-

on

on violated.

**CHAP. XXVIII.**

*Speciall rules for meate  
and drinke.*

**N**OW for the speciall rules of things indifferent, because I must not suffer this discourse to growe so large as it would: omitting al other things indifferent, there bee three things, as most common, so more specially to be treated of; 1. Meat and drinke, 2. Recreation, 3. Apparell: for all which the

word

word of God is plentiful in the rules of Christian wisdom, and direction.

*1. Rules for eating and drinking.*

*First*, for the lawfulness of it: 1. It is necessary, to nourish and strengthen vs in our duties, and repair strength decayed. 2. It may also serue for delight: for God hath giuen vs leaue liberally to vse the creatures, not onely bread to strengthen the heart, but oile to make his face glad. 3. God hath afforded

Rules for eating and drinkings.

1. Necessary.

vs leaue to feast together, and inuite one another, for the mainraining and cherishing of Christian loue, and mutuall fellowship, as we see in *Iob's* childrē, which was not ynlawfull: and the Primitive Churches had their *agape's* and loue-feasts, of which the Scripture makes mention, *A.C. 2.*

46.

2. Propriety.

*Secondly*, for the proprietic; we must eate and drinke our owne, the sweat of our owne browes, not other mens. Many enlarge

pieces

prices in other mens  
leaves, I meane that  
which they knowe is  
not theirs, but other  
mens, if all debts were  
paied. This is an high  
kind of iniustice, 2.  
Thess. 3. 12. not to cate  
our owne bread.

*Thirdly*, for the mea-  
sure: we must cate and  
drink according to the  
call of nature, or honest  
and moderate delight,  
to make vs and keep vs  
in a finesse to godly  
duties of hearing, rea-  
ding, praying, &c. All  
that eating and drink-  
ing wherby men make  
them-

3. Measure.



themselves heany, slee-  
py, vnweldie, and vn-  
fit for good duties, is  
sinfull: for this is not a  
refection or refreshing,  
but a destruction or  
oppression of nature.

4. Affection.

*Fourthly*, for our affe-  
ction; we must eat and  
drinke with moderati-  
on of affection, not to  
sit at it as though wee  
had nothing else to do,  
as many who bring  
themselves vnder the  
power of the creature,  
such as cannot be with-  
out the pot at their  
mouth, or without the  
pipe at their nose; men

of

of whom the Apostle  
speakes, that corrupt  
themselves with the  
creatures, loosing so-  
briety, modesty, chasti-  
tie, health, and reason  
it selfe. Here is an vtter  
peruerting of Gods  
ordinance, who hath  
giuen vs his creatures  
to refresh and help our  
selues by them, but  
men in stead thereof,  
hurt and destroy them-  
selues by them.

*Fifth,* for the time; 5. Time.  
we must not so eat and  
drinke, as we eat vp al-  
so too much time: for  
so we hinder our selues  
in

in our callings, which we ought specially to further, *redeeming the time*, Ephes. 5. 16. Numbers sett downe to eat and drinke, and in feasting and feeding their bodies neuer feeble the passage of three or foure houres; whereas to sit out a sermon of one houre long is very tedious; so little care haue most men of feeding their soules.

6. Sweetnes.

*Sixthly*, in eating desire to tast the goodnes and sweetnes of God himselfe in his creatures; else haue we no

bet.

better vse of them then  
the bruit creatures. Say  
to thy selfe, O Lord,  
how sweete and good  
art thou in thy selfe,  
who canst put such  
sweetnesse in thy crea-  
ture?

*Seauenthly*, we should  
vse good and saourie  
speech, as salt to our  
meat, to acknowledge  
Gods bountie & good-  
nesse, to praise him, and  
to edifie others. Our  
emptie & barren harts  
cannot tel how to wear  
out the time of fea-  
sting, but either in tri-  
fles, or inuiting of o-

7. Communi-  
cation.

thers to eat and drink  
who neede rather br  
dles, then spurres. *Quest.*  
What, no other speech  
but of Scripture? how  
then should wee bee  
merrie? *Ans.* It is  
true, that commonly  
al other speech but car-  
nall, is vnfaourie: but  
a Christian must consi-  
der, 1. That he eates  
and drinkes before the  
Lord, and his speeches  
must become the pro-  
fesse of God, who hea-  
reth & expecteth that  
all the speech of Chri-  
stians be better then si-  
lence. 2. All the spee-  
ches

ghes of Christians  
ought to savour of so-  
briety and wisdom,  
and the grace of the  
heart: for, whom call  
we to our tables but  
Gods children by pro-  
fession, who must be  
like themselves euerie  
where? 3. God hath  
giuen vs leaue to bee  
merrie, but with this  
onely restraint, *Be mer-  
rie in the Lord;* not a-  
gainst him; nor set-  
ting him out of  
sight, as those who ne-  
uer thinke themselves  
merrie, but in rude and  
vngodly behaviours &

8. Meditati-  
on of foure  
things.

speeches vnbecoming  
Christians. *Plato* and  
*Zenophon* thought it fit  
and profitable, that  
mens speeches at  
meales should be writ-  
ten: And if Christians  
should so do, what kind  
of bookes would they  
be? *Eightly*, in our ea-  
ting and drinking we  
must be carefull to sea-  
son our hearts with  
these and the like me-  
ditations. 1. How prone  
we are to know immoderate  
joy, and to pro-  
voke God in our feasts.  
*Iob* was suspicious of  
his

his sonnes, sent to the  
to sanctifie themselves,  
and afterwards him-  
self sacrificed for the.

2. That we shall not  
want incitements or  
prouocations of such  
as are invited with vs,  
or otherwise to forget  
our selues, which in-  
citements we must  
watch against, & arme  
our selues aforehand. I  
remember the story of  
*Antigonus*, who being  
invited to a place wher  
a notable harlot was to  
be present, asked coun-  
sell of *Menedemus* what  
he should doe: he bade  
him



3

him onely remember  
that he was a Kings  
sonne. Good men may  
be invited where none  
of the best may meete  
them; the best counsell  
is, to keepe in minde  
that they bee Kings  
sonnes, Gods children;  
and a base thing it were  
to be allured frō their  
profession, by the vn-  
godly. 3. To consider  
in our eating & drink-  
ing our owne ends; and  
mingle our feasting  
with a meditation of  
death; as Ioseph had his  
combe in his garden, to  
season his delight  
with

with meditation of his end. Alas, this feeding and feasting is but a little repaire of a ruinous house which must goe downe. The Egyptians had a skeleton or carcase brought into their feasts to the same purpose: So doe thou, set thine owne carcase before the eye of thy mind, and it will moderate thee in the pampering of it. 4. Consider how many poore ones want some of thy superfluitie. It is a great sinne of great men, to drinke wine in

4

L I bowles,

bowles, and ease the fat,  
and to forget the affliction  
of Ioseph, Amos. 6. 6.  
Therefore, Neh. 8. 10.  
Eat the fat, and drinke  
the sweete, and send  
part to them for whom  
nothing is prepared.  
Say with thy selfe,  
Who am I to be so full  
when many are hun-  
gry? that I should a-  
bound when so many  
want? how am I indeb-  
ted vnto God to bee  
thankfull; and shall I  
requite his loue with  
such vnkindnesse, as to  
grow wanton, idle, and  
forgetfull of him, when  
he

he is most mindefull of  
me? Must I eate and  
drinke to rise vp to  
play? No, I must be-  
stirre me in such duties,  
wherein I may expresse  
much loue for much  
loue.

---

*CHAP. XXV.*

*Rules for the right orde-  
ring of our selues in  
our sports.*

**T**Hese concerne, 1.  
the matter and  
kinde of our sports and  
playes: 2. the manner  
of vsing them aright: 3.

---

L 2

the

Rules for  
sports.

1. Matter of  
them: not,  
1. holy things

2. nor vnho-  
ly.

I

the right ends.

First, the matter of our sports must bee in things which our consciences tell vs are lawfull or indifferēt. Therefore, 1. Holy things, as phrases of Scripture must not bee played with: *Thou shalt feare the holy name of God*: not delight thy selfe in swearing. 2. Sinnefull things are not to bee matter of our sport: as, 1. To make a man drunke, or sweare, or to laugh at such persons: for this is a matter of sorrow to see Gods image

mage so defaced: and  
*Dauids* eyes gushed out  
with riuers of teares, to  
see such spectacles. 2.  
Vnlawfull sports are  
playes and enterludes,  
which are the represen-  
tations of vices not to  
bee named among  
Christians; besides  
mens wearing of wo-  
mens apparell, the in-  
centiuies of lust and  
fewellers of fleshly  
flames. Heathen Law-  
giuers haue banished  
such out of their coun-  
tries. 3. Mixt dancing  
of men and women to-  
gether, neuer red of in

2

3

Scripture with approbation, and here in our text noted to be the fruit of idolatry, riot, drinking, and all dissolute behaviour. Would God, the roor, and tree, and all branches laden with such fruit, were quite stubbed vp. The heathens themselves condemned it: It was an ordinary speach among the Romans, None but either a drū-kard or a mad man danceth. It were too long to inferre the sentences of the heathen. The generall consent of Fathers

*Nemo nisi aut  
ebrius aut in-  
sanius tripudi-  
at.*

thers, and the determinations of Councells make against this wicked and lascivious practise. *Basil* in a Sermon of his concerning drunkenesse, saith, God made our knees not to caper like goates, but to bow to the worship of God, and our Lord Iesus Christ. And *Viret* on the 7. Commandement, *Chorea in circulo, centrum diabolus, circumferentia eius Angeli.* Therefore let the Sons of light detest such an vnfruitfull worke of darkenesse: for what



is there here but lust of the flesh, and lust of the eyes? what is here else, but carrying fire in the bosome, & walking vpon coales; and how can a man auoid burning? This practise agrees neither with the grauity of the man, nor the shamesfastnes of the woman: nay, the very sight of it in a woman, is knowne more to ouerwhelme a man then strong drinke, as wee may see in *Herod*, Mar. 6.22.

4

4. Vnlawfull games  
are such as the lawes of  
the

theland make vnlawful,  
which binde the con-  
science in things indif-  
ferent: now among vn-  
lawfull games, the  
lawes reckon dicing, &  
so doth the law of God,  
because it hath no good  
*report in it, no praise, no*  
*vertue,* Phil. 4. 8. & then  
it cannot be indiffe-  
rent. And the like may  
be said of all those  
playes, the ground of  
which is lot, seeing a  
lot is an oracle and de-  
claration of Gods will,  
a part of his Name,  
more solemne then any  
oath, and must not be

vainely vsed, or for recreation. *Obiect.* It is no lot, we vse it for no such ende. *Answ.* That is no matter; the Iewes cast lots for our Saviours garments, the nature of lots remained, though the good ende was neglected. *Obiect.* Gods prouidence over-rules all other games. *Answ.* In other lawfull games, that depend vpon wit, strength, or skill, our owne infirmity, or want of skill, may be blamed in all imperfection: but here, because the ground is a  
lot,

lot, wherein wee haue  
no cunning, ( vnles by  
cogging and cheating,  
which very roysters  
condemn) nothing can  
be accused but Gods  
immediate direction:  
let men consider whō  
they dishonour, when  
they say, What lucke,  
what chance is this?

*Lyraneus* in his *pra-*  
*ceptorium*, by nine rea-  
sons prooueth the vn-  
lawfulnesse of playing  
with dice. The hea-  
thens themselues con-  
demned it euen in their  
Princes; as *Suetonius* in  
the life of *Augustus* re-  
ports,

ports, that it was his greatest blemish, that he was at leasure to play at dice. *Chilo* being sent from the *Lacedemonians* to *Corinth* vpon an embassage, & finding the Senators of that citie at cards & dice, would performe no part of his message, saying, he would not so much dishonour the *Lacedemonians*, as that they should either make or meddle with such persons. Were such games infamous among heathens? how vnworthy the are they  
among

among Christians

Secondly, as sports and playes must be indifferent in their nature, so also is their vse; and that is when we confine our selues to the lawfull manner of vsing them.

I. The persons must haue two qualities: 1. they must be pure: for *to the pure all things are pure*, and to none else: secondly, they must be wearie, and neede refreshing: for God alloweth not the most lawfull sports, till the body and mind stand  
in

II.

I

2. The manner.

in need; till then wee must be busie in better things.

2

2. All sports must bee sanctified by the word and prayer, 1. Tim. 4. prayer before, and thanksgiuing after: because we are in more danger to forget our selues herein, then in any thing else; in that we vnbend our selues from our ordinary businesse, and thinke we may take more liberty then vsuall. A strange lesson to gamesters.

3

3. All sports must bee ioyned with the  
teare

feare of God: *Reioyce with trembling*, which suffers not a man to powre out himselfe to pleasure.

4. All must be ioy-  
ned with moderation  
agreeing to the time,  
person, and place. A  
man must not be a *lo-  
uer of pleasure*, set vpon  
sport, as some, who are  
giuen ouer to sport,  
neuer wearie, all the  
week long is too little.  
The Apostle cōmands,  
*to reioyce, as not reioy-  
cing*: that is, to be so  
moderate and retired,  
as not to over-value  
sports,



sports, nor to set our affections on them, as those who haue other things to doe. So obserue due circumstances: Some at cards & dice turne night into day, and sit vp all night and day, longer then they could for tenne times more money be bound to any good businesse. Some wickedly encroach on time allotted to Gods seruice, some part of the Sabbath day, and other times: some keep frō Church, and some runne from Church with their  
games

games in their mouths:  
others bestowe vpon  
them too much time,  
which should bee em-  
ployed in the calling,  
either generall or par-  
ticular, and so much in-  
dammage themselves  
thereby. The mowers  
rifle is good to be set  
to his syth, when it is  
blunt; but if he doth  
nothing but whet still,  
he spoiles his syth, and  
hinders his worke.  
Therefore let vs mode-  
rate our selues in our  
sports, according to the  
most sober of our age,  
degree, condition, and

sort of life, and vse the  
with such as are both  
godly and wise, who  
may rather watch ouer  
vs that we offend not,  
rather then drawe and  
prouoke vs so to doe.

5

5. We must not ex-  
change any verrue or  
good thing with our  
delight and sport: ( as  
before we noted ) be-  
cause every thing that  
is good, euen the least,  
is better then any in-  
different thing: & ther-  
fore, 1. We must not  
by sports hinder our  
callings, but fir our  
selues to them: 2. We  
may

may not clog our selues  
with them, because  
they ought to speede  
our way in our spiri-  
tuall course and race.  
Take heed they becom  
not the deuills bird-  
lime, in which while we  
wallow, we are disabled  
to mount aloft in hea-  
uenly meditations. 3.  
We may not loose our  
patience, our meeknes,  
our loue, as they that  
scorne, quarrel, storme,  
and rage like heathens,  
against lucke, chance,  
or fortune; yea, sweare  
and curse, if neuer so  
little crossed, as they  
that

that neuer heard of religion: 4. We may not loose our goods, or waste our substances, or play away more the without any doubt or scruple of conscience we may bestow vpon honest delight, the necessary maintenance of other things, and necessary contribution to the ministry, and the poore first liberally provided for: 5. Y<sup>e</sup>e may not loose our good name, which is a precious thing, as to be counted gamesters, dicers, common bowlers,

or

or idle persons, or a companion of them, or by obscene, scurrilous, or vncomely words or actions, cary the brand of a rude and disordered mate. 6. We may not loose our masterie ouer our sports, to let them haue vs at commaunds: for, *he that thus loues pastime shall bee a poore man*, Prou. 21. 17.

Now we come to the right ends, which in our sports we must set before vs, if we would not sinne.

1. The end of sports must not bee to passe the

III.

3. The right ends of sports.

1. Negative.

the time, which wee ought to *redeeme*, & not let passe without gaining something by it better then it selfe. Nor to maintain idlenes, as men that cannot els tel what to do with themselves; for this is as ill as idlenes: for idlenes is not onely not working, but a doing of trifles, and that which we dare not bring into our account to God. A pitifull thing, that Christians hauing so much to doe, and so much meanes, and so many calls to their businesse, should

should finde nothing  
so fit as cards and  
dice.

2. The ende of our  
sports must not bee to  
purchase our neigh-  
bours money, or to  
help our selues by his  
hinderance. And I  
would know, by what  
right of Gods word I  
can hold my neigh-  
bours money, which  
comes into my hand  
without labour, loue,  
gift, or iust contract. If  
it be not mine by iu-  
stice distributiue or  
commutariue, it cānot  
be mine by God: But

no



no law of God or man,  
hath ranked wagers in  
either: nay, the ciuill  
law compells none to  
pay that which is lost;  
or if he haue paid, hee  
may recouer it within  
fifty houres.

3. Affirma-  
tiue-

I

But the right ends  
of sports are these: 1.  
Gods glory: nothing  
can be lawfull wherein  
some glorie is not  
wonne to God, *in what-  
soeuer we doe*, 1. Cor. 10.  
31. And therefore such  
sports as doe not ina-  
ble vs to chearefulnes  
in the duties of religi-  
on, and Christianitie,  
faile

faile in this end. 2. All  
our earthly ioyes must  
help forward our spiri-  
tuall ioy in God, and  
the eternall ioyes of his  
Kingdom: if they come  
in comparison with  
them, or will step vp  
to hinder vs therein,  
they are to be contem-  
ned. Our cheife ioy  
must euer be placed in  
the Lord, and our  
cheife affections must  
be reserved for that  
fulnesse of ioy which is  
at Gods right hand.  
*First seeke the kingdome  
of God, euen in these,  
and aboue these: how*

ommo M 1 doth

3

doth he so, who spends more time in these than in that; yea more by a thousand degrees, if we would measure the time of his sports, by the time of godly desires, and religious duties? 3. The preservation of our own health, and not to impair the health of our soules or bodies, as many by their watching to play destroy their health, & call numbers of diseases vpon themselves, & oftentimes vntimely death. In this use alone can all recreations be

Ishob

M come

some good and com-  
 fortable vnto vs. & al-  
 though our corrupt na-  
 ture is loth to be forced  
 fied. 10. 10. lib. 1. g. 11.  
 to giue. If surely these  
 recreations, in this  
 manner, and these ends  
 be lawfull, dyonolene  
 vnderher. 1. 10. 10. 10. 10.  
 ly thes in this maner  
 and ends are lawfull  
 and yet we disallow mo-  
 sting in which. 2. Gods  
 word alloweth, which  
 ought to gouerne all  
 his people. Gods word  
 alloweth, for the exor-  
 cite of the body, the  
 vbof the bow. 2. 10. 10.

doth he so, who spends more time in these than in that; yea more by a thousand degrees, if we would measure the time of his sports, by the time of godly desires, and religious duties? 3. The preservation of our own health, and not to impair the health of our soules or bodies, as many by their watching to play destroy their health, & call numbers of diseases vpon themselves, & oftentimes vntimely death. In this use alone can all recreations be

Ishob

I come

some good and comfortable unto vs. & although our corrupt nature is loth to be so circumscribed. Job 10 lib. 3. gunt  
 to praise if much these recreations; in this manner, and these ends be lawfull, if you leave vnder her. 1. 1. 1. Doubtly these in this manner and ends are lawfull and yet no disallowance thing in which. 2. Gods word shalloweth which ought to govern all his people. Gods word alloweth, for the exercise of the body of the whole world. 3. Saul

and of mucke, Noh  
 7. of hunting, hawk-  
 ing, binding, and such  
 sports, without swea-  
 ring, disorder, and  
 trouble to the hearing of  
 the silly creatures. And  
 for the exercise of wit,  
 he alloweth, honest ri-  
 dles, Judges 14. and such  
 games as the ground  
 of which is wit or skill,  
 as chesse, draughts, &c.  
 Besides, an heart that  
 is sanctified, would in-  
 ure to see to heavenly  
 ioyes, & preferre them  
 above carnall, and li-  
 tle affect those which  
 loose persons so much

N. I. S. M. doat

dear vpon.

And to those who will be ready to object the vse and custome of the world, and the practise of so many foregoing ages; I answer and conclude with the Apostles words, Rom. 12.2. *Eschew not your frutes according to this world, but proue what is the will of God.* Or if you wil not walke by Gods rules, your sinne shall destroy your liuings, soules: I like you to your duties; I haue encouraged to do right in dissembling with false

not to be  
themselves

not to be  
themselves



vnto you.

And to the

CHAP. XXII.

Rules of wisdom con-

cerning our apparell.

Having thus fini-

shed the rules of

wisdom, concerning

meat and drinke, and

recreations, we come

to such rules as con-

cerne apparell and they

are foure.

The matter of our

apparell must not bee

stately & costly; which

must be measured part

ly by the abilitye of ou

selues; and partly by the

con-

Rules for  
apparell,

1. For the  
matter.

con-

condition of life we are  
 in, and partly by the  
 example of such as are  
 sober, grave, and wise  
 in our ranke. Yea even  
 in the matter of our ap-  
 parell, our sobriety and  
 modesty must appeare;  
 yea our humility; when  
 God made ~~Adam~~ gar-  
 ments, he made them  
 of skins, homely and  
 base, that hee might  
 read therein his mor-  
 tality; and that by his  
 sinne he was become  
 like the beasts whose  
 skins covered him.  
 ¶ For the manner  
 of our apparell, it must

*Prima vestis  
 data est prop-  
 ter usum, non  
 propter luxum*

2. The fashi-  
 on.

not be strange, garish  
 affecting new fashions,  
 which argues leuerty &  
 new-fanglednes, but  
 such as becometh holi-  
 nesse, Tit. 2. 3. and accor-  
 ding to the sober cu-  
 stome of our country  
 & ranke: Zeph. 1. 8. I will  
 visit Kings Children, and  
 those that were strange  
 apparell, that is, such as  
 in the forme or fashi-  
 on is wanton, curious,  
 odde, & sauouring  
 of pride, lightnes, and sin-  
 gularity. A fearefull  
 threat, vnder which  
 our whole land lieth,  
 which is a receptacle

of

of all the fashion of all countries, besides our owne daily inuentions of new fashions of monstrous apparell, that were men and womens bodies as monstrous as their apparell, they would be cast out of the company and account of men: and howsoeuer their bodies bee, surely their mindes be monstrous, and filled with vanity: and how iust were it with God, seeing such persons will not fashion their cloathes to their bodies, to fashion them

to their cloathes? The Apostle wisheth vs *not to fashion our selues according to the world;* which precept is so far out of date and vse, that almost the fashions of all the world, and the vanitie of al countries, may seeme to be arrived and landed in this land of ours, that a man may read in capitall letters vpon mens garments the lightnes and lewdnes that is within.

England the  
worlds ape.

3. For mea-  
sure.

3. For the measure of it: beware of excesse in apparell, which is a great sinne, and cari-

eth

est with it, 1. Expense  
of wealth, which might  
be better reserved to  
the use of the Church  
or Common wealth;  
or covering the poore  
and naked. Saith. All  
excesse is commonly  
maintained with cou-  
tousnesse, iniustice, or  
unmercifulnesse. 2. A  
note of a vaine minde  
that glories in his ward-  
robe, as if a theefe  
should boast of his  
bolts, or glorie in his  
brand, or mark of felo-  
nie: for apparell is  
the cover of our shame;  
3. A wast of time; and it

I  
Excesse in  
apparell a  
great sinne.  
Reason.

A

2

3

I  
Hecce in  
apud a  
Sicut in  
Hecce in

4

cles, in the too accu-  
rate and curious cul-  
ture of the body, which  
should be spent either  
in adorning the soule,  
or following an ordi-  
nary calling. b. 1. Offens-  
uines debts and vniuersi-  
daining, b. 1. mens-  
dues from them. We  
haue knowne great  
rents some turned in  
to great tresses, & lands  
into laces. We haue  
heard of some brave  
dames, in such varieties  
of fashions & colours,  
as if they had stood in a  
pedlars shoppe about  
them: & of some brave

gallies

gal-

gallants, that have carried some whole Mantles upon their backs. But *M. Latimer*, in his time a man of much observation, noted one commodity in his leather coat, which hee ware at the Court, where the gallants mocked him; he told them his was paid for, and so were not many of their velvets and satins.

4. Consider the ends and use of apparel, and that is, spirituall, 2. civill. Spirituall, many waies: 1. When by putting  
cloathes

4. The kinds of apparel.

1. Spirituall



cloathes on, we see our  
 miserie, and in the na-  
 kednesse of our bodies  
 the nakednes of our  
 soules. 2. When wee  
 labour to put on Christ  
 Iesus as a garment, to  
 couer vs from the  
 stormes and tempests  
 which our finnes haue  
 raised against vs. I coun-  
 sell thee to buy of mee the  
 white garments of inno-  
 cencie, Reu. 3. 3. When  
 by girding our apparel  
 to vs, we labour to gird  
 up our loynes, and looke  
 for our Lord Iesus.  
 4. When by putting  
 off our old garments,

we daily put off some  
relicke of the *olde man*.

5. When in adorning  
the body, we study to  
adorne the mind with  
humility, holines, mo-  
destie, meekenesse, &c.  
Not make any super-  
stitious vse, or put reli-  
gion in garments.

II *Ciull*, and that is  
threefold: 1. for health;  
2. for honestie; 3. for  
ornament.

I. For health and  
necessitie, to defend vs  
from the iniury of wea-  
ther, and to keepe vs  
warne: to this ende  
God cloathed Adam;  
and

*may be called*

*may be called*

2. *Ciull*:  
threefold.

1. *Health*.

and it is a curse to put on cloathes, and not be warme, Hag. 1. 6.

3. Honestly: in

2. For honestie, in two branches: 1. Decencie, 2. Distinction.

Decencie.

First, decencie: for nakednes in the state of innocencie was a glorious ornament, but presently after the fall, shame and deformitie came in; and therefore presently Adam sewed leaues together, and God made coats to hide and cover that nakednesse. Now decencie requires seemly and cleanly apparell,

DOE

not

not sordid, base, and  
 slouely: and condem-  
 neth that affected na-  
 kednesse of men, and  
 women especially, who  
 weare their cloathes,  
 so as they discover the  
 nakednesse of many  
 parts of their bodie;  
 whereas sinne hath cast  
 shame on every part,  
 and calls for a couer o-  
 uer all but for necessi-  
 ties.

Secondly, distinc-  
 tion of persons, sexes, a-  
 ges, and callings. The  
 man may not weare like  
 the woman especially nor the  
 woman like the man. Deut.

Distinction.

22. 5. Against which law of nature and common honestie, how manly doe women attire themselves, and how effeminately doe men imitate women, as though both were willing to change sexes? How vndeceat is it to see an old man in a youthfull habit, to see a Minister in his ruffians haire, pickadillies, and fashion like some souldier? to see a peasant cloathed like a Prince: as all sorts of men almost are confounded in apparell. Joseph

when

when hee was set oner  
all the land of Egypt;  
was distinguished from  
inferiour Princes by  
his fine linnen, & gol-  
den chaines. In times  
past soft garments were  
in Kings houses, but now  
that is no distinction of  
Courtiers.

### CHAP. XXVII.

Concerning ornament in  
apparell: wherein three  
questions are re-  
solved.

**T**He third and last  
to be discussed of Gar-  
ments is Ornament

3. Ornament

where

where consider two or  
three questions.

*Quest. 1.* Whether  
be ornaments lawfull  
to be used, seeing the  
Apostle. I commaunds  
women, that their ap-  
parell be not outward,  
with broidered haire,  
and gold, nor pearles,  
nor costly apparell,  
which he appoeth to  
comely apparell?

*1. Pet. 3. 3. 1. Tim. 2. 9.*

*Ans.* They are for the  
Apostle simply con-  
deneth not the things  
themselves, which are  
the good creatures of  
God, nor all use of the

an ornament, which  
 Abner, and Joseph bee-  
 ing advanced, and all  
 the Israelitish women,  
 were in earrings and  
 bracelets, which was  
 not their sinne. But he  
 condemnes in them, &  
 The over common &  
 unseasonable use: for  
 ornaments are not fit  
 for all persons & times,  
 but must be used spa-  
 ringly, not commonly,  
 having respect to times  
 and solemnities. They  
 be for great, not for  
 common men, neither  
 for those every day, nor  
 rich men in the Gospel

Deut. 32.

ylwon

is



is condemned for going  
 in fine purple every day.  
 2. He condemnes the  
 affected and excessive  
 use of them: for they  
 more affected the ad-  
 orning of the bodie  
 then of the minde, to  
 which the Apostle in  
 both places calleth  
 them: whereas a Chri-  
 stian must chiefly pro-  
 vide for the adorning  
 of the minde inwardly.  
 3. He condemnes their  
 offensive use of them,  
 who did not use them  
 as a sober and grave  
 remembrance of their troubles  
 and sins but as a

newly converted from  
the heathens, still re-  
tained the heathenish  
ornaments, and would  
not being Christians  
be put downe by the  
heathens, but retained  
the former manner of  
adorning themselves.  
4. He condemnes their  
end in wearing these  
things, which was to  
set forth their bodies,  
& pride vp themselves  
with their ornaments;  
whereas all ornaments  
must be vsed to Gods  
glorie, while we adorn  
his Temple, and not to  
draw mens eyes vpon vs.

*Quest.*

Against flocks  
& long haire  
in men.

*Quest.* May not a  
man weare long haire  
for ornament.

*Ans.* The orna-  
ment of a mans head is  
short haire. Long haire  
is an effeminate orna-  
ment. 1. Cor. 11. 14.

Doth not nature it selfe  
teach, that if a man have  
long haire, it is a shame  
for him? but if a woman  
have long haire, it is a  
praise for her. Obiect. We  
may use other things  
for ornament, and why  
not our haire? *Ans.*  
In ornament we must  
look we be without  
offence, and that is

*Ans.*

when

when we frame our  
selves to the example  
of the graue and sober,  
who amongst vs count  
the fashion of flaring  
lockes, effeminate and  
russianlike. Againe, in  
ornament, as in euery  
thing else, we must ex-  
presse godlinesse, mo-  
destie, and sobrietie:  
whereas this fashion of  
men is receiued as a  
badge of a light mind,  
and an intemperate  
person. *Obiect.* The Na-  
zarites did nourish their  
haire. *Answ.* That was  
by the speciall lawe of  
their profession which

N I pro.

profession, and law, & all, is now ceased. If thou wilt be a *Nazarite*, thou must drinke no wine, nor strong beere; a hard law to many of our locksters. That of *Absolons* doth not necessarily conclude against it, that his haire became his halter: yet it is not to bee passed lightly: Compare his pride with his fall, and wee may obserue that God doth ordinarily punish vs in that wherein we sinne.

Against  
painting of  
faces and  
complexions.

*Quest.* 3. May not a woman paint her face,  
and

and mend her complexion? *Answ.* No, every one ought to be content with their own feature and complexion: and to devise artificiall formes and faviours to set vpon their bodies or faces, is a most abhominable practise. For, 1. They are not content with their forme which God hath given in them, either because they are proud and would not be inferior to others in beauty; or because they are vchaste, and would by art allure louers, when

I

2

nature hath failed the.  
 1. The forme of it is a  
 lie; it is no beautie, but  
 a picture of it, no sinceritie,  
 no truth in it. They dissemble  
 themselves to be other then  
 God made the. What  
 truth may we expect  
 within, when a man  
 may read in their faces,  
 lying and dissimulation?  
 How is this to abstaine  
 from the appearance  
 of euill? 3. What a dishonour  
 is it to God, that a wretched  
 worme should goe about to  
 correct and mend his  
 workmanship? How  
 would

3

would a meane work-  
 man take it, that a  
 bungler should offer to  
 correct or alter his  
 worke? 4. What an in-  
 dignity is it to take the  
 face of that which they  
 say is a member of  
 Christ, and make it  
 the face of an harlot?  
 We read but of one in  
 the Scripture that  
 painted her face, and  
 that was Jezebel an ar-  
 rant sinners, and cal-  
 led the mother of forni-  
 cations. How much  
 more unseemly was it  
 in that Vicar of Christ  
 Pope Paul the second

4

. King. 9. 30.



5

as *Platina* writes? 5. Our Saviour plainly tells vs, *Mat. 5. that we cannot make one haire white or blacke*, that is, we haue not power of our haire, to make it, no not to colour it: and yet these will make as many white and blacke as they list. 6. If thou be ashamed of that face which God hath made thee, hee will one day be ashamed of that face thou hast made thy selfe. And dare a Christian carrie a face in his life time, which neither God made at first,

nor

nor he dares appeare  
withall in the resurre-  
ction? *Obiect.* But I  
muſt please my hus-  
band, and hold his  
heart to me. *Anſw.*

Will it not please him  
to behold the face that  
God made? or canſt  
thou please him in  
bringing a ſtrange  
beautie to couſen him  
withall, that he knowes  
is not thine owne? or  
if he take thee for beau-  
tifull when thou art de-  
formed, wouldeſt thou  
be thus deceiued in a  
huſbād, for a faire man  
to marrie a painted

husband.

*Obiect.* But I may cover a deformitie in my body. *Answ.* Yes, but not by setting a newe forme vpon thy face, nor by dissembling.

*Obiect.* Doth not the Apostle say, 1. Cor. 12. Wee put coners vpon the members that are least honest? *Answ.* 1. The Apostle speakes of not contemning the poorest Christian, vnder that similitude. 2. Wee coner vncomely parts, but with what? with cloths to hide them, not with pain.

painting, stibium, white  
lead, purpurisse, or  
cheeke-varnish. 3. If  
thy externall forme be  
not so beautifull, beau-  
tifie it with grace, hu-  
militie, the feare of  
God, and other Chri-  
stian vertues. The  
Churches beautie is  
within, which God  
and his Angells and  
good men respect in  
the person that is most  
deformed and con-  
temprible.

## CHAP. XXVIII.

Rules for our carriage to-  
wards all men in ge-  
nerall.

**T**He second sort of  
rules concerning  
man and the things of  
men, respecteth our  
carriage towards other  
men; and that, 1. In ge-  
nerall, towards all: 2.  
In speciall, towards  
good, or bad.

The generall rules  
are these:

1. Wisely to distin-  
guish between men, &  
not promiscuously re-

Generall  
rules to car-  
ry our selues  
towards all  
men.

1. Respect  
not all alike.

spect

spect all alike. 1. This  
is a point of wisdom,  
1. Cor. 6. 5. and 2. com-  
manded vs, Iude 22.  
haue compassion on  
some, *putting difference*,  
others saue with feare.  
Againe, 3. many pre-  
cepts can neuer be ob-  
serued without it: as,  
first in things respec-  
ting God, *Cast not holy*  
*things to doggs*, Matth.  
7. 6. that is, such as are  
knowne to bee wilfull  
repellers of the truth,  
least they profane the,  
and reare you: second-  
ly, in things of men,  
*Do good to all, but espe-*  
*cially*

cially to the household of  
fark: thirdly, concer-  
ning our selues, He that  
hateth will counterfeit,  
though he speake favoura-  
bly, beleene him not, &c.  
Prou. 26. 24, 25. There-  
fore labour to discern  
one from another. 4.  
There is great diffe-  
rence between an *Isra-*  
*elite* and an *Egyptian*  
between a Iewe and a  
Samaritan; and we must  
obserue the difference;  
wherein the Lord goes  
before vs, who though  
he be patient and good  
vnto all, yet he is speci-  
ally good vnto *Israel*, then  
the

*the upright of heart. Object.* This is to anticipate Gods iudgement and censure. *Ans.* No, because our iudgment reacheth not to a mans small estate, but to the present onely; for we may not iudge beyond our eies, nor yet against them: It is alike follie and wickednesse to iustifie the vngodly, as to condemne the innocent. Against this rule faile those generall men, whom all fashions and companies please well enough, no matter whether Protestants



restants or Papists, religious or profane, drunks or sober, swearers or fearers of an oath; as the Jewes, they put no difference betweene Christ & the theeves, who were crucified with him, but onely that Christ was the worst. Others put difference betweene the godly and others, such as between Jewes and Samaritans, they will not meddle with a man truly fearing God for a dish of water. But a fearefull signe it is when grace is not ac-

know-

knowned.

2. Although wee must make account to liue amongst all, yet our care must be to sort with the best: that is, we must embrace freindship with all so farre as is possible, Rom. 12. 18. and so as we warre not with God; but familiarity onely with good men, who are but a few. Lightnesse of familiaritie is indiscretion. Here the rule holdeth well, to trie before we trust: yea a wise Christian must not commit himselfe to every one

2 Must liue by all, but sort with the best.

that

that seemeth good by  
the example of Christ,  
Ioh. 2. 24. For, 1. much  
hypocrisie lieth at the  
root of mens hearts: 2.  
Satan hath taught ma-  
ny to transforme the-  
selues, and make reli-  
gion and good wordes  
a cloake for their owne  
ends: 3. neuer did the  
deuill more hurt to  
Christianity then by  
false brethren, who  
were sent in to spie their  
liberty. For euen thy  
brethren, and the house of  
thy father, euen they haue  
dealt vnfaithfully with  
thee, — beleeue them not  
though

though they speake faire  
to thee, Iere. 12. 6. Hee  
that eateth bread with  
me (saith *Dania'*) and  
he that dips his finger  
in the platter with me,  
euen hee lift vp his  
heeke against me: and  
Christ saith, *A mans*  
*enemies are they of his*  
*owne household.* 4. *Salomon*  
*saith,* An vnfaith-  
full man is as a broken  
tooth, and a sliding foote,  
Prou. 24. 19. 5. Christ  
would not commit  
himselſe to ſome that  
are ſaid to beleue in  
his name, becauſe hee  
knewe what was in man.

Many

Many friends are like deepe ponds, cleare on the top, and all muddy at the bottome. And therefore a Christian must bee well aduised before hee inwardly conuerse with another. Now if a man must be carefull euen in entertaining good company, how carelesse are men of themselves, when they thrust themselves into euill companie, which is more contagious then any sickenes, more infectious then any pestilence? no age so catching

ing of any disease, as e-  
very age is of deadly  
diseases of the mind in  
such poisoned aire. Let  
no Christian that will  
be ruled by Godswise-  
dome, presume to con-  
uerse in any such com-  
pany, further then the  
limit of his particular  
calling, or other iust  
occasion and dealing is  
offered.

3. In our conuerse  
with all men, wee must  
keepe a determination  
either to do good vnto  
others, or receiue good  
from others, helping  
one another to life as

3

In all com-  
panies doe  
good or take  
good.

occa-

occasion shall be offered. Heb. 10. 24. *Let vs consider one another, to prouoke to loue and good workes:* Iude 20. *Edifie one another in your holy faith.* Motiues so to do:  
 1. Howe profitable should we be, if our lips were euer feeding others, Prou. 10. 20. and if our diligence were to draw vnderstanding from others, Prou. 2. 5. how should we abound in wisdom, and make our whole life fruitful? This would keep vs in good trading and returns of godlinesse. 11.

Reas. 1.

mod. de n.  
 700. 20. 20.  
 20. 20. 20.  
 20. 20. 20.

This is the right end & im-  
provement of our  
gifts, for the good of  
the whole bodie, Rom.

3

12.6. 3. Here is an ex-  
cellent worke of loue,  
which is called the *bond*  
*of perfection*, which ties  
persons and vertues to-  
gether, and perfects  
them by frequent acti-  
ons.

3

4. In what com-  
panie soever a man  
comes, his care must be  
that his life and con-  
uersation bee a visible  
confutation of all vn-  
godlinesse. *Daniels* pie-  
tie confuted idolatrie,  
and *Zor* was a reall re-

4.

By conuer-  
sation actu-  
ally confute  
all wicked-  
nesse.

prooffe



proofe of Sodome. A  
Christians light must  
alwaies shine, euen in  
the darkenesse of the  
world, and against it.  
Should the life of a  
Christian bee like the  
life of vnbeleeuers, co-  
uetous, contentious,  
conceited, vniust? &c.  
or should not the life  
of a wise Christian, va-  
rie from the multitude  
and common people,  
in iudgement and pra-  
cise? Did not Christ  
and his followers so?  
This rule is opposite  
to that worldly wise-  
dome, to swimme with

the streame, and to do  
as the most doe, to a-  
void the note of singu-  
laritie. But here, as in  
all the course of godli-  
nes, 1. we must *become*  
*fooles*, that wee may bee  
wise: 2. we must not a-  
void mens euill speak-  
ing, by running with  
them into the same ex-  
cesse of riot: 3. we must  
not take the example  
of many & great ones,  
but of Christ, the grea-  
test and wisest of all: &  
Phil. 3. 17. *Bee ye follow-  
ers of me, and looke on  
them that walke so.* These  
examples suite to our  
rule.

Loue euerie  
mans persō,  
no mans sin

rule: but, *circumspect walking*

Christianity en-  
ioynes loue vnto all, e-  
uen the worst: whose  
vices wee must hate,  
their persons we must  
loue; by which vertue  
all men haue place in  
our prayers; in our  
mercy and compassion  
as occasion requires:  
This grace couers a mul-  
titude of sinnes in all, it  
beareth with infirmi-  
tie, it forgives offences  
in all: Col. 3. 13. *forbea-  
ring and forgiving one  
another.* And therefore  
the Apostle wisheth  
vs, *above all things to put*

as

as

alone. And to consider that motive, Col. 4. 7. Every one is one of vs, euen the worst in the naturall & ciuill bond; one of vs, if not in faith, yet in flesh; one of our neighbours, or congregation, or at least by the common bond of a Christian.

6. Religion requires curtesie as well as piety, good manners together with good conscience; and therefore we must be curtesius to all. 1. Pet. 3. 17. and 3. 8. Honour all men, and, Rom. 12. 10. In giuing

Ioyn with good conscience, good manners.

honour goe one before another. Which honour is a good opinion conceived inwardly, and expressed outwardly by reuerent words and deeds. Christianity will make vs haue a low opinion of our selues, and better of others then of our selues. *Ob.* Some are so bad, or so base, as no honour or respect belongs vnto them. *Answ.* None is so bad but hath some honour on him, he is Gods creature, he is a man, a Christian, and he may be a good man, a mem-

a member of Christ,  
and certaine reverence  
belongs to all this. Ob.  
But how can superi-  
ours, in higher place,  
honour their inferi-  
ours? *Answer.* Many  
wayes, 1. In action, by  
testifying their good  
opinion of them in  
words, gestures, or  
deedes, not the least  
contempt: and so *Iob*  
behaued himselfe, 31.  
13. 2. In affection espe-  
cially, when superiours  
whom God hath by  
their place made recei-  
uers of honour, could  
out of an humble affe-

tion

tion bee well pleased  
either to want it, or re-  
turne it vpon their in-  
feriours if they might  
doe it without offence,  
or might it stand with  
good order which God  
hath set in the Church  
and Common wealth.

CHAP. XXIX.

*Rules of walking wisely  
towards good men.*

1. Rule. Bro-  
therly affec-  
tion.

Heb. 13. 1.

**T**He first of these  
rules is in respect  
of our affection, to  
loue the goodly with  
brotherly love. It is true  
indeed, all men must be  
loued,

loved, but here is re-  
 quired a more speciall  
 loue, as betweene bre-  
 thren, of which S. Pe-  
 ter saith, 2. 1. 7. Ioyne  
 with godlinesse brotherly  
 kindnesse, because they  
 are of the same father,  
 and family of God. The  
 reason of this rule is  
 this: the nearer any  
 man comes to God, or  
 expresseth him, the  
 more right he hath in-  
 to our affections for  
 Gods image sake: and  
 here is a firmer bond  
 then that of nature.  
 The Apostle makes  
 this a mark of Gods

first child,



Psal. 16. 3

Many things  
in Gods  
children  
might draw  
our eyes vn-  
to them.

1

2

child, to loue the bre-  
thren, 1. Ioh. 3. 10. and  
David professeth, that  
all his delight was in the  
Saints, the excellent on  
earth: and, Rom. 12.  
10. Be affectioned one to  
another with brotherly  
loue. And because this  
cannot be, except men  
see more in Gods peo-  
ple then ordinary, ther-  
fore labour to see, 1.  
Their high birth and  
true nobility, Ioh. 1. 13.  
Not of blood, nor of the  
will of flesh, but of God, 2.  
Their kindred and alli-  
ance: they are Sonne  
of God, brethren of  
Christ

Christ, who was *not* a-  
shamed to call them bre-  
thren, Heb. 2. 11. 3.

3

Their high office and  
place, whom Christ  
the faithfull witnesse,  
the first borne from the  
dead, and the Prince of  
the Kings of the earth,  
hath loued and washed  
from their finnes by  
his blood, to make the  
*Kings and Priests unto*  
*God*, Rev. 1. 5. 4. Their  
beauty and glory, bee-  
ing covered with *long*  
*white robes of righteous-*  
*nesse and holinesse*, such  
as Kings *anciently*  
were distinguished by,

4

O 4 wherein

in they appeare most  
lonely and gracefull to  
God, Angells, & good  
men: nothing is wan-  
ting to their perfecti-  
on of beautie, seeing  
they are compleate in  
Christ the head of all  
power, Col. 2. 10. 5.

5

Their present wealth,  
and future expectation:  
Their goods are God  
the cheife good, Christ  
given them of God for  
righteousnes, the holy  
Ghost sent into their  
hearts for sanctifica-  
tion and consolation, e-  
ternall election, effe-  
ctual calling, iustifica-  
tion.

tion. And their future expectation is the Citie of God, the heavenly Ierusalem, which God hath prepared for them, Heb. xi. 16.

Now were it a wise course for a man to disaffect the chiefe favourite of his King? and are not Gods children Gods chiefe favourites? Were it a safe thing to hate the people of God, to disaffect them, to lowre vpon them, seeing the Lord observes what lookes are cast downe vpon his children, as in *Gal.*

O 5 How

How was *Balaam* slaine  
by the Lord for desi-  
ring euill to *Israel*,  
though himselfe could  
doe them none but by  
his wicked counsell.  
These are the last times  
in which men are lo-  
uers of themselves, and  
of men onely, for their  
owne aduantage. 2.  
Tim. 3. 2. they loue the  
for their wealth, ease,  
and pompe, not for  
God and his graces.

2. Rule.  
Faithfull  
communion.

1. We must not on-  
ly affect their persons,  
but also embrace a  
fruitfull fellowship and  
societie with them in  
the

the Gospell. This is  
the Apostles rule, 1  
Pet. 3. 17. Love brotherly  
fellowship: and how glad  
was he for the fellow-  
ship of the Philippians  
in the gospell, Phil. 2. 5.

Now the meanes of  
fruitfull conuersing  
with the godly, are  
these.

Meanes of  
fruitfull  
converse.

1. First, to consider  
one another, what  
need the best have to  
be provoked and whe-  
red on, especially in  
these chill and cold  
dayes, yea such times  
as nip and blast please,  
and the feare of God.

Heb. 3. 12. Exhort one another daily, lest ye be hardened through the deceitfulness of sinne. Think what a fearful thing it is to fall from the grace of God: yea or helde: grees of it; and would we suffer a brother so runne into this danger?

2

Speedily choose a fit matter to conferre of in companie, either by calling to mind things heard, or by stirring up to profitable hearing, diligent proceeding, inoffensive walking, watchfull speaking, and

Hed

the

the like: or if neede be,  
of admonition, exhortation,  
or reproofes, shew thy love therein;  
full clouds will distill  
raine, light will shine  
abroad, and charitable  
knowledge is communicative.  
And thus, bee sure to  
performe these private  
Christian duties in  
good, and holy, & un-  
reprochable manners,  
& orderly, those begin-  
ning, which are fitted  
in gifts and place, as E-  
lisha spake in his turne: 1.  
humbly; none seeking  
to speake beyond his  
skill



skill and reach: 3. wisely, watching the fittest time, & best occasion: 4. meekely and lovingly, without reasonings and murmuring, Phil. 3. 15. none crossing others, but through loue one forbearing an other, aduising in the spirit of meeknesse, and with offering to submit themselves in other cases to reciprocal words of exhortation & admonition: 5. conscientiously, so as in all such meetings and conference, every one bee an helper to the

truth, 3. Ioh. 8. to finde it out, not to obscure or weaken it. By these meanes we shall haue cause to reioyce in our Christian fellowship, as *Jonathan* and *David*, 1. Sam. 23. 18.

*Fourthly*, observe the graces that are in others, for a pattern to our selves, 1. Thess. 1. 7. for our owne prouocation and imitation. Yea, spie and encourage the graces of God in the weakest & meekest Christian, so framing our selves to that marke of a good man

who

who honours all that feare  
the Lord, Psal. 15. 4. Nei-  
ther let the strongest  
scorne to receiue help  
from the weakest: Mo-  
ses was content to bee  
advised by Iethro, and  
David by Abigail: and  
note Pauls humilitie,  
Rom. 1. 12. he hoped to  
come & be comforted  
by their faith, as well  
as to helpe theirs.

Fifth, in the vse of  
good company, beware  
of giuing any occasion  
of scandall, or offence  
to any, Matth. 18. 7. 8.  
leave no ill smell be-  
hind thee, auoide the

note of pride, conceit,  
forwardnesse in spea-  
king, frowardnes, or  
diffenese in thine own  
sense. 1. Ioh. 1. 10. *Hee  
that loneth his brother,  
there is no occasion of  
stumbling or scandall in  
him.*

Motives to prouoke  
vs wisely to carrie our  
selues in good com-  
pany.

1. Consider how in  
our companie we are  
especially to watch,  
seeing in no part of our  
life we are soone cor-  
rupted then in this, see-  
ing in no part of our  
life

Motives thus  
to carrie our  
selues in  
good com-  
panie.

I

life we do so much discover our selves, and seeing in no part thereof, we doe either more good or more harme, seeing we doe nothing without witnesse, and should doe nothing which we would not haue exemplary.

2. As Sathan laies snares euery where, so also in our companie one with an other, not so much to bring the godly to such excessse of riot, as he effecteth in wicked societies, where is swearing, gaming, drinking, railing,

ling, &c. but to make  
them vnfruitfull, and  
keepe them from the  
good they might doe:  
and so farre preuaileth,  
as sometimes imperti-  
nent speech, sometime  
debate and detracting  
speeches arise, and the  
most tolerable speech  
is worldlinesse, which  
stealeth away the heart  
& the time; so as some  
who intended more  
good to themselves &  
others, carry away hearts  
smiting them, for not  
better employing that  
opportunitie.

There is appa-  
boon rant

rant losse y when wee  
watch not to doe or re-  
ceiue good, in compa-  
nie with good men. For  
godly men by reason  
of their callings, and  
distance of places, seld-  
dome meet; and when  
they do, they loose the  
gaine of that time in  
their speciall callings; &  
if they get it not vp in  
the furtherance of the  
generall calling of a  
Christian, it is utterly  
lost. And what but this  
makes the mindfulness  
one of another swarte  
in their absence, when  
there was reaped so  
good

good fruit one of another in their presence.

By this wise and fruitfull carriage of copious and meetings of good men, Christians shall stop the mouths of such as are wont complaining of, and accusing the Christian meetings to be scarce to any other purpose, but to detect, defame, slander, confute, to strengthen one another in faction, and the like. Or if such mouths will not be shut, yet the conscience of Christi-

4

.sig. l. 1. A.



and may reioyce in the  
contrarie innocencie,  
and not be deiected by  
such false testimonie.

3. Apologic.

103. Rule. In our per-  
ches, let vs be proctors  
and sollicitors for the  
Saints, speake wisely  
and willingly of the  
good we knowe in our  
brethren, and maintain  
the cause, person, and  
name of good men to  
our power. The sincere  
title of loue betweene  
David and Jonathan was  
manifest; in that Jonathan  
defended David  
innocencie to save his  
father, not onely to the

losse of his Kingdom,  
but the danger of his  
owne life. *Ebed-melech*  
the black-moore spake  
a good word for *Jeremy*,  
and was saved from  
destruction, when his  
master *Zedekiah* was  
slaine. *Nicodemus* even  
in the beginning of  
grace spake for Christ,  
whē the whole Coun-  
sell was against him.  
And how dangerous is  
it to denise and inuent  
words against Gods  
children, as *David's* ene-  
mies; to belie, or re-  
proach them, to raise  
or receiue slanders a-  
gainst

against them? If such as stand not for grace, shall fall, then much more they that stand against it. How needfull is this Apology for them, against the reproaches and scornes of this age? How earnestly would children speak for their parents, brethren, or kinsred? Even so should it bee here. It is nothing to speake for a man when others speake for him.

4. Rule.  
Helpfulness.

4. Rule. Concerning our actions towards good men, we should every way be

Active

bestirre our selues to procure their good & welfare: wee must to our hearts and affections ioyne our hands and help to doe them good, yea be ready to lay our hands vnder the feet of the Saints. Gal. 6:10 Doe good to all, but especially to the household of faith.

Now in speciall, 1. We must preuent from them all the euill wee can, hinder them from siones, & from falling, hinder by all means reproach from their profession, and danger

Meares of  
it.

I

P 1

from

against them? If such  
 as stand not for grace,  
 shall fall, then much  
 more they that stand  
 against it. How need-  
 full is this Apology for  
 them, against the re-  
 proaches and scorne,  
 of this age? How ear-  
 nestly would children  
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M. anes of  
it.

I

P 1

from

2

from their persons. 2.  
If thou findest a good  
man slipt into an infir-  
mitie, labour to cover  
it, make the best of it as  
may be, *vaunt not thy  
selfe ouer him, but consi-  
der thy selfe,* and by all  
good meanes cure it if  
it lie in thy power. 3.

3

If thou finde a good  
man stand in neede of  
inward comfort, and  
cast downe, help to raise  
him againe: *Christ was  
sent to speake a word of  
comfort to the wearie, &  
euery Christian hath  
receiued of his annoin-  
ting.* When David was

in

in deep distresse, his  
 faithfull friend *Jonathan*  
 comforted him in the  
 Lord his God, 1. Sam.  
 23. 16. 4. If thou know  
 est a good man helple,  
 and without outward  
 comforts, thou must  
 now shew bowells of  
 mercy, and compassi-  
 on, gladly receiuing  
 the poore Saints, com-  
 municating willingly  
 and freely to their ne-  
 cessitie, 1. Per. 3. 8. Love  
 one another as brethren,  
 bee pitifull. 1. Ioh. 3. 17.  
*Hee that hath this worlds*  
*good, and seeth his bro-*  
*thers neede, and shuts up*



Motives to  
the former  
dutie.

I

*his compassion from him,  
how dwelleth the love of  
God in him?*

To stirre vs vp here-  
unto, consider these  
motiues: 1. Say with  
thy selfe, What? am  
not I a member of the  
same body with him?  
Is not he of the same  
familie and household  
of Saints? This is the  
Apostles argument, e-  
specially doe good to the  
household of faith.

2

What shall I gaine, if  
by word or deed I shall  
make sad the hearts of  
good and godly men?  
Cannot Cain cast down

his

his lookes, but God  
lookes on it? Can not  
*Ismael* laugh at *Isaac*, but  
the Lord arraignes and  
condemnes him of  
high *persecution*? Surely  
then cannot I carry  
the like indignities  
scotfree. 3. Doe I read  
*Miriam* accursed, be-  
cause she came not out  
to help the people of  
God, though she had  
no hand against them?  
*Iudg.* 5. 23. Surely I  
must not only not have  
a hand against good  
men, but I must set my  
hand to help them, else  
is not my heart so

3

right as it should. Pilate's wife withed her husband to have nothing to doe against that iust man: but happie had Pilate been (who was not violent against Christ) to haue beene earnest and resolute for his deliuerance; the defect whereof was his ouerthrow. And so it shall be heauie enough in the day of iudgment, that wicked mens hands haue not helped the godly; seeing the sentence shall not run because they had hurt them, but because they

helped

helped them in their sin

who were in the same

in the same way

in the same way

Rules how to walke wisely

toward euill men. I.

in generall.

in generall.

And Hee generall rule

is in the Golden

walk wisely toward them

that are without, that is,

the Gentiles who were

not converted, with

out the border of the

Church: for euen in

the Church some are

of Gods domesticks,

some without as stran

gers that want faith as

yet. And godly men

must

must

must

Rules of  
wise walk-  
ing towards  
euill men.

Hee generall  
rule is in the  
Golden

nsist P 4 must

must walk so much the more warily, not onely because they haue Gods eye, and godly mens eyes on them, but euencies of men yet vnconuerted, who must not be cast backe, or confirmed in their error, or hardened against the truth, but by all wise walking (if it be possible) wonne to the loue and liking of it.

Now towards all vnbeleeuers, and vnconuerted men in generall, these particulars are worthy obseruations: 1. That every Chri-

stian

2. Auid all  
iust causes of  
scandall.

lian auoide all knowne  
euils and offences, by  
which euil men might  
be occasioned to abide  
out of the Church. The  
law is, *Thou shalt put no  
stumbling block before the  
blind:* for this is a fear-  
full iudgement of God  
on men vnconverted,  
they would willingly  
be blinded, and harden-  
ed in their naturall e-  
state. Now our rule is,  
beeing our selues pul-  
led out of danger, to  
helpe others out also:  
nay, our light must re-  
prooue their darkenes,  
their conerousnesse by

2. Stop  
mouthes of  
euill men.

liberalitie, their pride  
by humilitie, their im-  
patience by patience,  
Sec. &c. by none so so  
cut 2. All vnconuer-  
ted men see the light,  
and are prouoked to blas-  
pheme the Gospel, and  
to reproach the ho-  
ly profession of it.  
Wise Christians ther-  
fore must cut off occa-  
sions from them; and  
take heede of defiling  
their owne hearts: 1.  
Tim. 5. 14. Give no occa-  
sion to the aduersarie to  
speake euill; and David  
prayeth, that none might  
bee ashamed because of  
him.

him. Ezech. 36. 20. the Lord complaines, that the *Israelites* among the heathen polluted his name, and made them say, *These are the people of the Lord, and are gone out of his land.* A lewd childe (saith *Salomon*) dishonoureth the whole house. Nay, on the contrarie, the meanest Christian in his place, by his wise and Christian walking, must adorne the profession of Christ: so the Apostle to *Titus*, 2. 10. *Servants must bee no pickers, but shewe all good faithfulnessse, so adorne the*



*Gospel of the Lord Iesus.*

An holy course of life  
will make the Gentiles  
say, as they in *Esay*, 61.  
9. *They are the seed of the  
blessed of the Lord.*

3. Seeke to  
win them.

3. All vnconuerted  
men esteem of doctrine  
by the life, and the pro-  
fession by the praetise  
of professors; for they  
haue no tast of the do-  
ctrine in it selfe: and  
therefore in the cariage  
of our profession, wee  
must apply our selues if  
it be possible to winne  
them. So the Apostle  
(1. Pet. 2. 12) wissheth the  
Lewes, *to haue their con-*

uerfation honest among  
the Gentiles, that they  
might glorifie God in  
the day of their visitatiō.  
And women are com-  
māded, so to watch their  
whole behauiour, as their  
husbands might be wonne  
by their godly conuersati-  
on. Private men must  
conuert others by  
their priuate conuersa-  
tion.

Motives so to doe,  
are these:

Motives.

1. Christians are on  
a mount, set on a  
scaffold, nothing they  
doe escapeth sight and  
censure, all is marked,  
they

- they stand or fall not alone, but to many. 1. They have a light with them, which draws all eyes vpon them, and discovers all. 3. The eyes of the wicked are not on others, but on them, to disgrace them, and through them to smite Christ himselfe. 4. The will of God is, *By w<sup>e</sup>l doing to silence the ignorance of foolish men,* 1. Pet. 2. 15. 5. What a glorie is it, to slaughter enuie it selfe, to stop an open mouth, & cloath an aduersarie with his owne shame; that hee

that

that would accuse vs,  
must accuse the Sunne  
of darkenesse when it  
shines. 6. Herby we  
shall be conformable  
to Christ, whom when  
Satan came to list, he  
found nothing in him:  
wicked men shall say as  
Saul said to David, *Thou  
art more righteous then*

6

1. Sam. 28. 25

**CHAP. XXXI.**

*Rules how to walke wisely  
towards euill men, in spe-  
ciall: and first for  
scorners.*

**Now**

**N**OW wee come to special rules concerning speciall sorts of euill men, of whom some are exceeding euill in themselves, some are euill also to good men. Of the former ranke are scorneful persons: of the latter hurtfull.

For scorers, obserue these rules.

1. If we know men to be so farre naught, as they scorne goodnesse, good men, and good things, we must auoid their companie so much as we may. For

whar

Rules how  
to carrie our  
selues to-  
wards scor-  
ners.

1. Auoid the.

what comfort can a godly man take in such company, where all good and godly communication must either be banished, or derided? There is no hope of doing good, there is danger of taking harme.

2. If we be by occasion beset, or cast into the companie of profane, brutish & scornfull persons, then observe these rules. First, grieve thou wast not better directed: Psalm. 120. 5. *Woe is mee, that I remaine in Meshee, and dwell*

2. If cast into their company, observe five rules.

I

2

dwell in the tents of Keturah. Secondly, be sure though thou seeest no place or opportunity of good, that thou hast no fellowship with them in any of the unfruitfull workes of darkenesse. If they will be no cleaner by thy companie, be not thou defiled by theirs. If they will not consent to thee in good, consent not thou to them in any sin. Thirdly, please them not by yeelding to any sinne, but giue apparant tokens of dislike. *Obiect.* Why, may we not by  
 yeel-

3

yeelding a little to  
them, draw them to vs?

*Ans.* No, but the way  
to winne them, is a  
pure conuersatiō with  
feare, 1. Pet. 3. 12. much  
lesse may we flatter the  
in any euill. *Michaiah*  
would not flatter with  
the King, the fowre  
hundred false Pro-  
phets did. Fourthly,  
acknowledge thy selfe a  
child of *wisedome*, which  
is iustified of all her chil-  
dren: suffer not Gods  
glorie to bee troden  
downe by thy silence;  
wisely breake of foole-  
ries, by saourie riddles



or questions, as Sampson: and in a wise and peaceable manner, change the matter: holding it a settled ground of religion, not to relinquish pietie, to keep peace with wicked men: Heb. 12. 11. Follow peace, and holinesse. No corrupcion of man must driue vs from our station. Fifthly, so soone as wee may, depart from them: Prou. 14. 7. Depart fro the foolish man, when thou perceivest not in him the lipps of knowledge. And beware of falling into the like

com-

companie againe. *Joseph* wisely declined the companie of his *Mistress*, when shee daily spake vnto him, *Gen.* 39. 10. and *David* would not returne with *Saul*, when he perceiued his wilfulnes against him, *1. Sam.* 26. 25.

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CHAP. XXXII.

*Rules to carrie our selues  
wisely towards euill  
men, euilly affe-  
cted to vs.*

**I**F men be not onely  
euill in themselves,  
but also to vs, then it is  
either

Rules how  
to carry our  
selues to our  
enemies.

1. Wisely  
preuent  
their plots.

either in euill purpo-  
ses; or in euill practises  
against vs.

If they purpose euill,  
then Our Saviours rule  
is, *Beware of men*, Mat.  
10. 17. *for they will deliuer  
you up to the Councells.*  
By *men* our Saviour  
meanes those whome  
in the former words he  
calloeth woolues, that  
desire to make a prey  
and spoile of the sheep  
of *Christ*, and in his ca-  
ueat aduiseeth, 1. Wise-  
ly to preuent the plots  
and trames of wickedly  
men, discretely to pre-  
uent our owne trouble

fo

so cleare as wee can.  
How wisely did *Yaacob*  
prevent the furie of his  
brother *Eſau*? And as  
they watch to traduce  
vs, ſo muſt we watch to  
cut off occasions of en-  
trapping; Luk. 6. 7. the  
Scribes and Pharifees  
watched whether *Chriſt*  
would heale on the  
Sabbath day, or no, to  
finde accuſatiō againſt  
him; our Saviour for all  
this omitted not to do  
good, but in doing it  
by his queſtion vnto  
them cut off ſo farre as  
he could, the matter of  
their malice by clea-  
ring

ring the lawfulnessse of it. So must we: And yet prepare stoutely to beare whatsoeuer the Lord measureth out by them.

2. Decline  
their furie.

2. Our Saviour would haue vs wisely decline their furie, not without cause prouoking them: It is no wisdom to prouoke an euill man: It is no good discretio to stirre vp a lion, to take a bare by the tooth, or a dog by the eares. For they desire nothing more, then matter to stirre vp their corruption by:

So

So *Hezekiah* commanded his servants not to answer *Rabfaca* one word.

1813. Ioyne with serpentine wisdom, innocencie of doves, *Marth. ro. 16.* Nothing more vexeth and vanquisheth an aduersary then innocencie: no better brest plate then righteousnesse. But if a man had the innocencie of *Christ* himselfe, the aduersarie will watch aduantages, and play vpon a mans simplicity: therefore Ioyne serpentine wisdom,

3. Ioyne with serpentine wisdom, innocencie of doves.

as *Paul* did, *Act. 23. 6.*  
 he testified his innocencie, and that with all good conscience he served God till that day: but what tell you *Amias* of doves innocencie? hee commands to strike him on the mouth: the more innocent, the lesse endured; he fared the worse for that: and therefore he ioynes in season serpentine wisdom; for, perceiuing his greatest enemies to be *Pharises* and *Sadducees*, he professeth himselfe a *Pharise*, and the  
 sonne

same of a Pharise; and that he was brought in danger for the hope of the resurrection which the Sadducees denied; and so casting a bone betweene them, and setting them by the eares, hee escaped betweene them.

4. Out of their malice wee should drawe our owne good, so warily to carrie our selues towards them, as that we may finde that of the heathen true, An enemy often hurteth lesse, & profiteth more then many friends. We

4. Out of their euill draw some good.



must both in their absence, and presence especially, take heede we doe not disadvantage our selves. It was some disadvantage to *Paul*, when in the Councell (although he was provoked, and vniustly smitten) hee called the high Priest *whited wall*: he was glad to excuse it by his ignorance. We may not be too bold, or too forward to speake in a good matter.

5

being re-  
bited w<sup>th</sup>g  
from them  
be things.

If euill men have  
done vs harme, and  
wrongfully molested

and

and persecuted vs, our  
 rule is, 1. In respect of  
 them, to pitie, pardon,  
 and pray for them. If  
 we doe them good, we  
 shall either overcome  
 their euill with good-  
 nes, or heap coales on  
 their heads. 2. In re-  
 spect of iour selues,  
 possesse our soules with  
 patience, and shewe  
 meeknesse and mode-  
 ration, and say as *David*  
 in *Shinick* his rayling, *It*  
*may be the Lord will doe*  
*me good for his cursing*  
*of me this day.* 3. In re-  
 spect of our dutie, still  
 to shew an vdaunted

1

2

3

constancie; and resolution for the truth and all good wayes: 1. Pet. 5. 14. 15. If ye suffer for righteousness, blessed are ye; but feare not, neither bee troubled, but sanctifie the Lord in your hearts, and be readie alwaies to giue an answer to euery man that asketh a reason of your hope.

Thus farre of the rules of Christian wisdom: of which I may say with Moses, Deut. 4. 5. 6. These are the rules and ordinances: keep them, and doe them: for  
this

this is your wisdom.

## CHAP. XXXIII.

Concerning motives for  
circumspect walking.

**B**Ut because this  
accurate and cir-  
cumspect walking is  
grown out of request,  
and men generally are  
too well contented to  
walke at adventure, and  
(as men that shoot ar-  
rouers,) secure them-  
selues in a loose and  
neglected course, and  
goe on carelessly, as if  
there were no danger  
in wandring from God,

Motives to  
the former  
rules.

and declining from the good way, we will vse some *Motives* to pro- uoke every Christian that tends either Gods glory or his own saluation, to undertake this Christian course.

I

I

1. In regard of God:  
1. *Whose* commande- ment is, that all our waies be ordered aright, Prou. 4. 26. & that the Saints walke worthy of the Lord, and please him in all things, Col. 1. 10. 2. *Whose* word must bee our rule, to which we must continually frame our whole course and  
every

every part thereof: for  
the morall law is a  
perpetuall rule, binding  
at all times without a-  
ny intermission: 3. the  
precepts of it, are to  
make the word our con-  
stant comfort, so bind  
it to vs, not to let it de-  
part, but to meditate in it  
night and day. And what  
is it lesse then blasphe-  
mie, to charge the  
Saints with follie, sin-  
gularitie, and a Sain-  
tish puritie, in that  
wherin they were most  
acceptable to God? as,  
David for the Lord be-  
fore him continually: and

when he professeth his  
 great loue to the lawe.  
 saith, that all the day long  
 his meditation is in it.  
 Psal. 119. 79. Read wee  
 not, that the twelve  
 tribes served God con-  
 stantly, night and day?  
 Act. 26. 7. and the Ap-  
 postles were assured,  
 they had a good conscience  
 in all things, Heb. 13. 18.  
 Was this care (so per-  
 cessant) commendable  
 in them, & is the same  
 godly care now grown  
 a vice, an hatefull pra-  
 ctise, or heresie? 3. Who  
 beting a God of pure  
 cies, will surely stand

under 2 O for

for iustice. And do we  
feare we can bee too  
strict, who are to giue  
account of euery idle  
word, and roaring  
thought, much more  
of euery vnwarrantable  
action? Are wee  
not to passe a strict and  
strait iudgment, wher-  
in euery secret shall be  
made open, & in which  
is shall be rewarded ac-  
cording to our works?  
and shall the Deuil de-  
lude vs, or the wicked  
world make vs beleue,  
we need not be so strait  
laced, as to say with  
David, *I will looke to my*

mouth

waies?

Psal. 39.



4

waies? q. who if hee  
ponder all a mans  
paths, how ought hee  
himselfe to ponder  
them? for all the waies  
of a man are before the  
Lord, and he ponde-  
reth all his waies, Pro.  
5. 33.

II.

In respect of our  
solitude watch or cir-  
cumspedition can bee  
sufficient to vs, whose  
natures are carried to  
evill as naturally as to  
our ordinary food. The  
whole frame of the  
heart of man is evill  
continually, as ready  
to receive any impres-

sion

sion

sion of temptation, as  
the dry tinder a sparke  
of fire; and not onely  
to receive such sparkes,  
but to conceive them,  
and hatch euill, and  
hammer it out on the  
anvills of our hard  
hearts, like cunning  
workemen. Whence  
it cannot be avoided,  
but that without our  
dailly watch, sinne must  
multiplie and grow vp-  
on vs, euen vnto our  
heads, to an innumerable  
number. *scilicet* *scilicet*  
In respect of the  
wicked amongst whom  
we liue, who are ready

III.

but

to

to take all advantages,  
and watch for our falls,  
both to harden them-  
selves, and reproach  
through vs Gods holy  
religion. For if they  
can scorne and con-  
temne the seruants of  
God for well-doing,  
and religious actions,  
how would these men  
of God and *Israhel*,  
these vncircumcised  
Philistines, triumph  
and glorie in the falls  
of any of Gods Wor-  
thies? Hence was the  
ground of our Savi-  
ours exhortation to his  
Disciples, Behold, I

I send

Send you as sheepe among wolues, and therefore be wise as serpents, Mat. 10. 16. Nay, we must not onely by our circumspect waies stop their mouths, but conuince themselves, and winne them to the same holy profession with vs. Pet. 3. 1. 2.

4. In respect of our brethten; who some of them are not yet conuerred, some are already called; both whom we offend and scandalize by our vnwatchfull walking; and so the name of God is blasphemed

IV.

to take all advantages,  
and watch for our falls,  
both to harden them-  
selves, and reproach  
through vs Gods holy  
religion. For if they  
can scorne and con-  
temne the seruants of  
God for well-doing,  
and religious actions,  
how would these men  
of *Quesland Astalon*,  
these vncircumcised  
Philistines, triumph  
and glorie in the falls  
of any of Gods Wor-  
thies? Hence was the  
ground of our Savi-  
ours exhortation to his  
Disciples, Behold, I

I send

send you as sheepe among wolues, and therefore be wise as serpents, Mat. 10. 16. Nay, we must not onely by our circumspect waies stop their mouths, but convince themselves, and winne them to the same holy profession with us. Pet. 3. 1. 2.

4. In respect of our brethren; who some of them are not yet converted, some are already called, both whom we offend and scandalize by our vnwatchfull walking; and so the name of God is blasphemed

IV.

phemed because of vs  
 that professe it, as the  
 Apostle speaks of hy-  
 pocritical Jewes, Rom.  
 2. 24. Hence are those  
 many exhortations,  
 Col. 3. 5. *Walter wisely*  
*thou dost shew that are*  
*without*, least you give  
 them any iust occasion  
 of exception or stum-  
 bling: and 1. Cor. 10. 32.  
*Give no offence, neither to*  
*the Jews, nor Gentiles,*  
*nor to the Church of God.*  
 And how circumspect  
 had he need to be, that  
 must walk inoffensive-  
 ly betweene the Jewe  
 and Gentile, seeing

being

what

what was given to the one, seemed detracted from the other? Yet so much is required to walke, euen betweene the godly and profane, whose wayes are diametrically contrary.

.III. The way to heauen is full of foures, crosses, and dangers, by reason of our enemies, and therefore requires all our diligence either to auoide them, or else wisely to steppe over them. Wee can bee very warie in the dangerous wayes of this world, to take di-

rection

V.

.IV



5. V

rection or company, & armour, and the day-  
lights to further vs: And  
why not in this way to  
heaven? Besides, it is  
a narrow way, and on  
high: all which makes  
it more perillous to de-  
cline from. How cir-  
cumspect had he need  
be, that walkes vpon  
a narrow high rocke, a  
thousand faddom from  
ground, especially when  
a little slip or errour  
tumbles him downe,  
to dash him all to pei-  
ces? *mi. c. lxxv. v. 12v. 500*

## VI.

Q 6. Is there any time afforded vs , wherein

**WC**

we may set loose our hearts to any vnlawfull liberty, or cast our selues vpon Sathans snares, as Peter did, in going into the high Priests hall, Matth. 26. 71. Or can we doe so, and not be catcht by the deceitfulness of sin? Stand we against such enemies as wil not take advantages, who doe nothing but seek them, especially when feare is set aside, which is the soules watch-man? And if men will take liberty, and be at their owne hand, haue they not sul

leauē to fall often, lie long, rise hardly, and being vp againe walke weakly, and not recover their chearefulness many a day, if ever, and must they feare nothing so much, as least they keepe their watches, and preserve themselves from falls? Lastly, a man may pull down more in one day, then hee can build in many: and experience shewes, that a man is more weakened by one dayes sloth and negligence, then in an hundred, wherein he preserves

serues the care of his health: even so it is in the soule, the health whereof is kept in strictnesse of diet, and obseruation of Gods rules.

7. Who knoweth not that Christianitie is a trade, which will not forward if it be not close followed: an husbandry, which the Professor shal neuer thrive by, if he be not of a diligent hand; wherein something must be done daily, or else the heart shall soone lie like the sluggards field descri-  
bed

VII.

bed by *Solomon* It needeth therefore be hedged and fenced with the feare of God, and kept *with all diligence*, Pro. 33. 17.

## VIII.

*IIIV*

8. This alone is the way to attain true comfort, which no man can find, by allowing himselfe in any course which God alloweth not. This alone is to walke safely: *Prou. 10. 9. Hee that walkes uprightly, walkes safely: and what other means hath the wise man appointed to preserve from falling, then to take hold*

of instruction, and must  
leave her. This alone is  
the way to get peace  
peculiar to the Israel of  
God, to *walk by rule*;  
Gal. 6. 16. neither can a  
course not attended,  
stand with this Apo-  
stolicall injunction of  
Christian *circumspecti-*  
*on.*

**CHAR. XXXIII.**

*Answering objections  
against circumspect  
walking.*

**A**ND whereas our  
age aboundeth  
with men of profane  
minds

mindes and most licet,  
 who would turne all  
 this our glorie into  
 shame, & confound this  
 speech of the holy  
 Ghost, which prescrib-  
 beth a strict, precise,  
 and accurate walking:  
 (why I say they: what  
 need men be so strict?  
 and, shal no man come  
 to heaven, but such as  
 are so strict and auri-  
 ous?) and the whole  
 world almost thinks it  
 a most idle and needles  
 course: wee will there-  
 fore answer those ob-  
 iectiōs that are made  
 against it. *to sum this*

*to sum*

*Obiect.*

*Obiect. 1.* *As great*  
many haue liued be-  
neſtly and well, that  
were neuer ſo fooliſh  
and ſtrict. I hope to  
ſerue God, and doe no  
man harme, and what  
need more?

*Anſw. 1.* *Wee muſt*  
walke by rule, not by ex-  
ample, except it be of  
the beſt, not of the  
moſt.

*2.* *The Phariſes led*  
a ciuill life, were out-  
wardly very iuſt to the  
tything of mint and a-  
niſe, and very deuout  
in their worſhip: and  
yet if our righteouſnes

*ON R 1 exceed*



exceed not theirs, we  
can neuer enter into  
the Kingdome of hea-  
uen, Mat. 5. 20.

3

9. The righteousness  
of God goes beyond  
all ciuill and outward  
righteousnesse; it is in-  
ward, *in spirit and truth*;  
it cuts off not onely  
outward acts of mur-  
der, vncleannesse, theft,  
&c. but inward mori-  
ons of hatred, wanton-  
nes, couetousnesse: it  
strikes at rootes and  
branches, and hates  
the least and secrettest  
euill; which true  
righteousnesse makes

no bones of.

*Object. 2.* But this circumspect and strict walking is taken vp but by a few, and those of the meanest; some men of great wisdom, place, and learning fauour it not, but scorne and oppose it.

*Answer.* In Christi-  
ty was euer hated by  
the most of the world,  
because of the crosse:  
the Church is black, be-  
cause the sunne looks on  
her, but comely to God  
and his Angells; and  
this makes few enter  
that way. 2. The Apo-

I

Cant. 1. 5.

2

Zeph. 3. 12.

3

file directly meets with  
 this obiection, 1. Cor.  
 1. 27. Not many mightie,  
 not many noble, not many  
 wise: but God hath chosen  
 a fewe poore people, and  
 they shall call upon his  
 Name: And why not  
 many of those? Because  
 they cannot so easily  
 denie themselves and  
 this euill world, which  
 they must doe that will  
 be saved. 3. Let vs not  
 wholly cast our eyes  
 vpon the examples of  
 the world now decli-  
 ning, and as at last, so at  
 worst, but vpon such as  
 formerly I haue bene

set

for as eye-markes in the  
Scripture, and we shall  
finde some, both great,  
and noble, and learned,  
going before vs in  
strict and circumspect  
walking. The holy Pa-  
triarchs, *Nash, Abraham,*  
*Isaac, Jacob;* godly and  
zealous; Kings, *David,*  
*Salomon, Josiah;* the ho-  
ly Apostles, who ende-  
avored always to have a  
clear conscience before  
God and all men. *Act 24.*  
*16.* yea, the most wise,  
noble, and learned that  
ever was, the Sonne of  
God, whose conu-  
sation was such as none

could accuse him of  
sinne. These are the  
cloud of witnesses, which  
we must follow in run-  
ning the race set before  
vs. Heb. xii. 1. But what  
an impossible com-  
mandement is this, &  
who can beare it? Can  
wee bee Saints in this  
world, thus to order  
our selues in euery  
thing? Wee are sinners,  
and must be sinners, &  
cannot be thus strict as  
you require. Wee hope  
wee generally meane  
well, and God (wee  
hope) will supply the

rest.

rest. no bar, as it is. How

*Ans.* 1. The scope  
of this plea is, to give  
over all, because they  
cannot attain all which  
is but a false fire, by  
which the devill dis-  
courageth many from  
the narrow way, and the  
narrower looking to  
their owne way. For  
true it is, that wee call  
with the Scripture for  
a keeping of all Gods  
commandements, al-  
waies, and to live with  
God, and walke with  
him: but with Evange-  
licall interpretation,  
which accepteth the

I

-NEW

R 4

will,

will, desire, and endeavour to walk with God in every thing; which cannot but in some measure be found in a true believer, and cannot but in Christ be accepted, where it is true and heartie. Thus the Scriptures interpret themselves: 1. Chr. 28. 7. *If Salomon shall endeavour to keepe my commandments,* &c. Hos. 6. 3. *We shall endeavour to know the Lord.* What can God accept lesse, or a good heart tender lesse then hearty wishes, where strength is

wanting to please God  
in all things? 2. Let vs  
by the straitnesse of the  
Commandement, con-  
sider whence wee are  
fallen, and see our im-  
potencie, and confesse  
our failings, but not  
therefore allowe our  
selues in any euill, or  
venture on any sinne  
which wee might by  
this *circumspection* a-  
voide, or remit our in-  
deauour in the respect  
of all Gods Comman-  
dements. 3. For such  
as thinke it sufficient to  
meane wel in generall;  
consider this, that as

2

3

R 5 no



no Master is pleased, if  
his Steward bring him  
in a generall bill of  
great summes spent,  
wherein hee may hide  
much deceit; but sets  
downe no daies ac-  
counts, or weeks bills  
of parcells: no more in  
the matter of heavenly  
treasure, is it enough to  
hide himselfe in gene-  
rall good meanings,  
but in euery particular  
to auoid deceit and su-  
spicion of it. And as it  
is with a traveller in an  
vknowne way, who  
will not go at random,  
nor count it a sufficient

on 2 H dire-

direction to be set Eastward or Westward, but he will aske euery man of euery towne, & take good heede of euerie manke, to passe him from one place to another: so in this our passage to heauen, we must keepe our speciall directions, and walke with God in euery thing, if we will happily passe vnto heauen.

*Object 4.* But what need such daily & continually troubling of our selues? What was the Sabbath made for, but for Gods seruice? and

we keepe our Church  
as well as anye: but for  
the weeke-daies, wee  
haue callings to follow,  
and cannot intend such  
things: and it were bet-  
ter if some of these nice  
fellows were more di-  
ligent in their calling,  
as we be.

I

*Ans.* I. Seeing the  
rule by which we must  
walke, is to serue God  
in holinesse and righ-  
teousnesse all *our daies*,  
we haue no liberty to  
part the week betveen  
God and vs. Neither  
must we put on holines  
as an holi-day garmēt,

Luk. 1. 75.

to put it off at night:  
neither may we bee  
lesse holy on other  
dayes then on the Sab-  
bath: howsoever we  
must exercise our holi-  
nes in the publike wor-  
shippe of God on that  
day, and in the private  
worship, & in the per-  
sonall callings on the  
other daies. 2. He is a  
good Christian, that  
keeps a perpetual Sab-  
bath, and is not onely  
one on the Sabbath  
day. The trial of sound-  
nesse is at home, *in the*  
*middest of a mans house;*  
and not at Church,  
where

2  
Psal. 101. 2.

3

1. Cor. 7. 31.

6

where the Pharisee is  
 often above the Publi-  
 can. 3. Thou hast a  
 calling on the weeke-  
 day, in which thou must  
 sweate and abide who  
 ever thou art; but thou  
 must not so play the  
 good husband, as to  
 become a worldling.  
*Use the world as not using*  
*it, as not affecting it &*  
*acknowledge thy spe-*  
*ciall and personal call-*  
*ing to be subordinate*  
*to the generall: for in*  
*the whole exercise of*  
*thy special calling, thou*  
*must shew forth thy*  
*knowledge, and religi-*

where

ous

ous keeping of a good  
conscience : once di-  
uorce these two, and  
neuer look for successe  
on thy labours.

*Obiect.* 5. But this is  
fitter for Ministers, and  
cloistered persons, who  
haue given themselves  
to : conuentionall deuoti-  
on, then for ordinarie  
and common men, who  
are : nor acquainted  
vvith such monkies.

*Answ.* 1. If all Chri-  
stians bee alike subiect  
to sinne, all haue need  
to be continually alike  
fenced against it. If all  
haue the same ene-  
mies,

mies, all had need stand  
vpon their ground. If  
one mans heart bee as  
wicked as anothers, e-  
uery man had need set  
a watch round about  
himselſe. And if any  
haue more need then  
other, it is vlearned  
and ſimple perſons,  
who want ſuch meanes  
of helping themſelues,  
as learned Preachers  
haue. 2. As for the no-  
uelty of this *circumſpect*  
*couſe*, vve muſt needes  
ſay it is ſo to ſuch as are  
of *Fefus* his ſuit, vwho  
thinkes *Paul* learned e-  
uen to madneſſe, to cal  
him

him to such strictnesse:  
or *Gallio* his Disciples,  
A.C. 18. vvho beeing of  
no religion, cannot be  
at leasure to giue it  
hearing. But vve haue  
scene it to be no nouel-  
ty to the Spirit of God,  
euey vwhere charging  
it vpon vs: nor to the  
godly guided by his  
Spirit, vvho can nei-  
ther be idle nor unfruit-  
full in the vvorks of the  
Lord.

*Obiect. 6.* I like such  
as can be so strict, and I  
could wish so to be; but  
then I must part from  
the pleasure and ioy of  
my



my life: for this continuall watch and circumspection is full of melancholy, and vncomforable: it hinders neighbours frō sports and merriments, breaks off good companie, & makes the husband and wife often looke heauily one vpon another, and besides, I should loose some profites and customers, and wrong my estate by neglecting it. I 3. 5. 10

I

1. 1. 1. This is a cleare demonstraty iudgement of Gods Spirit Progi by Heriages are

the wayes of pleasures.

Gods wisdom, ordering the waies of man, brings true ioy and pleasure. For, is there no ioy in God, in his word, which was wont to be *as sweet, as the ho-*

Psal. 19.

*ny combe*, nor in the Spirit of God, which is called the Comforter?

Ioh. 16.

Is it such a thing of heaviness to live with God? Adasse, what is such an heaviness of

as? What delights doe we call men from; but such as are carnall, foolish, perishing, and unlawful; stollen waters

3

so sweet and saoury to corrupt flesh; the forbidden fruit which a Christian should neither touch nor taste, and happie he were if hee neuer saw it? 3. There is no sorrow in godly life; but all the sorrow of Gods servants, is, that they cannot bee more godly. Lay this for a ground, that God is thy cheife delight, and no man may bee so moderately ioyfull as thou. 4. For pleasant companionship, thou loofest no good company, but exchangeest for bitter:

4

thou

thou hast now fellow-  
ship with *God*, vnion  
with *Jesus Christ*, the  
inseparable presence of  
*Gods* blessed Spirit, the  
attendance of the An-  
gells, the Communi-  
on of the Saints, the  
benefit of their prayers,  
conference, comfort, &  
example. This is a *plea-*  
*sant thing for brethren in*  
*the faith to live together*  
*in unity.* And what  
true ioy is there in the  
companie of game-  
sters, drinkers, swearers,  
riotous or idle persons,  
who are neuer merrie  
vnlesse they bee mad,  
and

Psal. 133. 1.

5

and neuer glad but whe  
they haue driden away  
the remembrance of  
Gods. As for the losse  
of anie part of thy e-  
state, trust God on his  
word: Pro. 3. 16. In her  
right hand is length of  
dayes, & in her left hand,  
riches and glory. Neuer  
did true pietie weaken  
anie mans estate: but  
godlinesse hath beene  
the true and constant  
gaine: this makes a  
final portion sweet and  
pretious, and entailes  
a blessing vpon it, when  
it passeth into the  
hands of our posteritie

after

after vs.

\_\_\_\_\_

CHAP. XXXV.

*Markes of a man walking  
circumspectly.*

**A**Nd seeing most  
men beguile the  
selues with the good-  
nesse of their present  
course, and chuse a  
ciuill life and externall  
honestie, not onely vn-  
blameable enough, but  
iustificable, and suffici-  
ently commendable;  
Be it knowne to them,  
that if they examine  
out the goodnesse of  
their course by this do-  
ctrine,

Markes of a  
circumspect  
walker.

Strine, they are farre  
from Gods approbati-  
on; whatsoever they  
may conceiue of them-  
selues. In which exa-  
mination I vwill helpe  
them vvith a fevv notes  
and signes of a *circum-  
spect Person*, by whose  
wayes as by a right line  
they may both see the  
crookednesse, and at  
length begin to strai-  
ten the obligation of  
their owne.

I

I. A *circumspect*  
man watcheth all oc-  
casions for his owne  
good and advantage,  
and if they be offered,

slips

slippers thereon: So a  
circumspect Christian  
looke round about  
him, and thinks it not  
sufficient to take occasi-  
ons of grace and well-  
doing, being offered,  
but will seek them.  
How might every mo-  
ment of our lives make  
us more stored with  
grace than others; if we  
would seek occasions  
of good to our selves?  
What a rich stock of  
grace might we have  
attained? How rich in  
good works? How  
should we have further-  
ed our reckonings?



2

A circumspiciendi  
 man lookes round  
 about him and so do  
 reb him in his busi-  
 nesses; as one hinder  
 nor the other; but all  
 may goe forward; and  
 so saith our blessed  
 dory as another be not  
 loth to die in hazard. So  
 a circumspiciendi Christi-  
 an casteth his occasions  
 as seeing every Chri-  
 stian dory is conioyned  
 him, he hath respect to  
 all Gods Commande-  
 ments. Duties of piety  
 shall not inleade our ci-  
 uill duties; nor be ci-  
 uill duties are our duties.

A. 5.

12

of

speake to his own pro-  
 fit: So a circumspect  
 Christians words make  
 for his own best ad-  
 vantage: He will speak  
 for Gods glory, for  
 good men, and good  
 causes. He will be sure  
 to profite himselfe and  
 others with gracious &  
 religious speeches, and  
 bee silent where fruit-  
 full speech will not bee  
 heard. Exercise so  
 good speeches brings  
 a dexteritie and readi-  
 nesse of well-speaking,  
 to which every Chri-  
 stian is exhorted, Col  
 4.6. *Let your speeches be*

Gal. 4.6.

apud

S 2

graci-

4

gracious almsdeede, leaue  
powred with faith, that ye  
may know how to suffer  
every man, how to  
die. A swaue and cir-  
cumspet man prooues  
a good husband for the  
world, so circumspet  
Christians are the best  
husbands for their  
soules: such a one hath  
wisdom and will to  
increase his estate of  
grace by euery thing,  
and thinke himselfe  
then truly rich, when  
he thinske in the best  
commodities. He con-  
demneth himselfe rich,  
not when hee hath  
things

of plenty; but as one  
hand helps another; so  
one table shall further  
the other, one calling  
forward another; yea,  
he looked on the thriv-  
ing of all his graces.  
He will walke very hu-  
bly before God, but  
so as hee maintaine his  
ioy in God. His mode-  
ration shall not dampen  
his zeale, his zeale shall  
not outstep his know-  
ledge. His providence  
shall not lessen his faith,  
nor his faith destroy  
his providence. His  
love with mans pas-  
sions helpe him not in

to love with their lips,  
 and his hatred of their  
 sinnes, doth teacheth not  
 his love of their per-  
 sons. His righteousness  
 to man, teacheth not  
 his mercie, neither  
 doth cruell mercie  
 withstande or thrust  
 downe needfull iustice.  
 Thus hee is busie in  
 maintaining al his gra-  
 ces, all of them being  
 of great use, and all of  
 diverse flowing fountaine  
 same Spirit.

3

3. A circumspect  
 man will be sure not to  
 disadvantage himselfe  
 by his words, but will

speake

the rootes out of his  
soules, in feeding and  
fostering of grace. Here  
is a good husband for  
himselfe both that  
within himselfe that is  
better then all without  
him, & requires most  
tendence then they all.

How imprudent  
then are we in our ge-  
nerall callings, whiles  
we take not opportu-  
nities of good in pub-  
like or private; but slip  
many lesson, sermons,  
and comforts on the  
Sabbath, and on week-  
dayes: and whiles we  
will not offer a sacri-

ed up

fice

field of almes, when  
God sets up an Ark  
before vs? How doe  
our special callings  
car out our care of the  
generall, and are all in  
civilities, whiled for the  
chaire of grace, we are  
altogether idle and un-  
profitable. How ma-  
ny yaine and vile spee-  
ches, vnfruitfull, vnfa-  
uourie, and hurtfull, do  
our corrape hearts send  
out, according to their  
owne fulpes, by swea-  
ring, flandering, ly-  
ing, cursing, and the  
like. How bad abuse  
hands are men for their  
soules,

things about him to  
leave to his heires; but  
when he hath his wealth  
personally in himselfe,  
and for himselfe, such  
wealth as he carries to  
heaven with him. A  
circumspect Christian  
will not win the whole  
world with the losse of  
his owne soule, which  
is nothing but to make  
his heires happy in his  
owne eternall miserie.  
A circumspect Christi-  
an is not so carefull to  
heape vp gold, as good  
workes in abundance;  
and by works of mercy  
& love, he makes him-



selfe bags that waxe  
olde, a treasure in hea-  
ven that can never  
faile, where the thief  
cometh not, nor the  
moth corrupteth, Luk.  
12. 33. A circumspect  
Christian is not so  
careful for the soyling,  
tilling, and sowing of  
his ground, the moun-  
ding of his pasture, the  
weeding of his field,  
the pruning of his  
trees, the feeding of his  
cattell; as in fencing  
the heart against tempta-  
tion, in sowing the  
seed of Gods word, in  
weeding of sinne by

soules, vvhiles they  
haue not a horse, a pig,  
a sheepe, yea scarce a  
dog about their house,  
but is more tended, &  
better provided for  
then their soules?  
vvhiles they vvil scarce  
let any dunghill lie a-  
bout their house, so na-  
stie as their soules? nor  
any patch of ground so  
neglected as their own  
hearts, that they grow  
like nettles and bram-  
bles, to be cut vp and  
cast into the fire?

*FINIS.*